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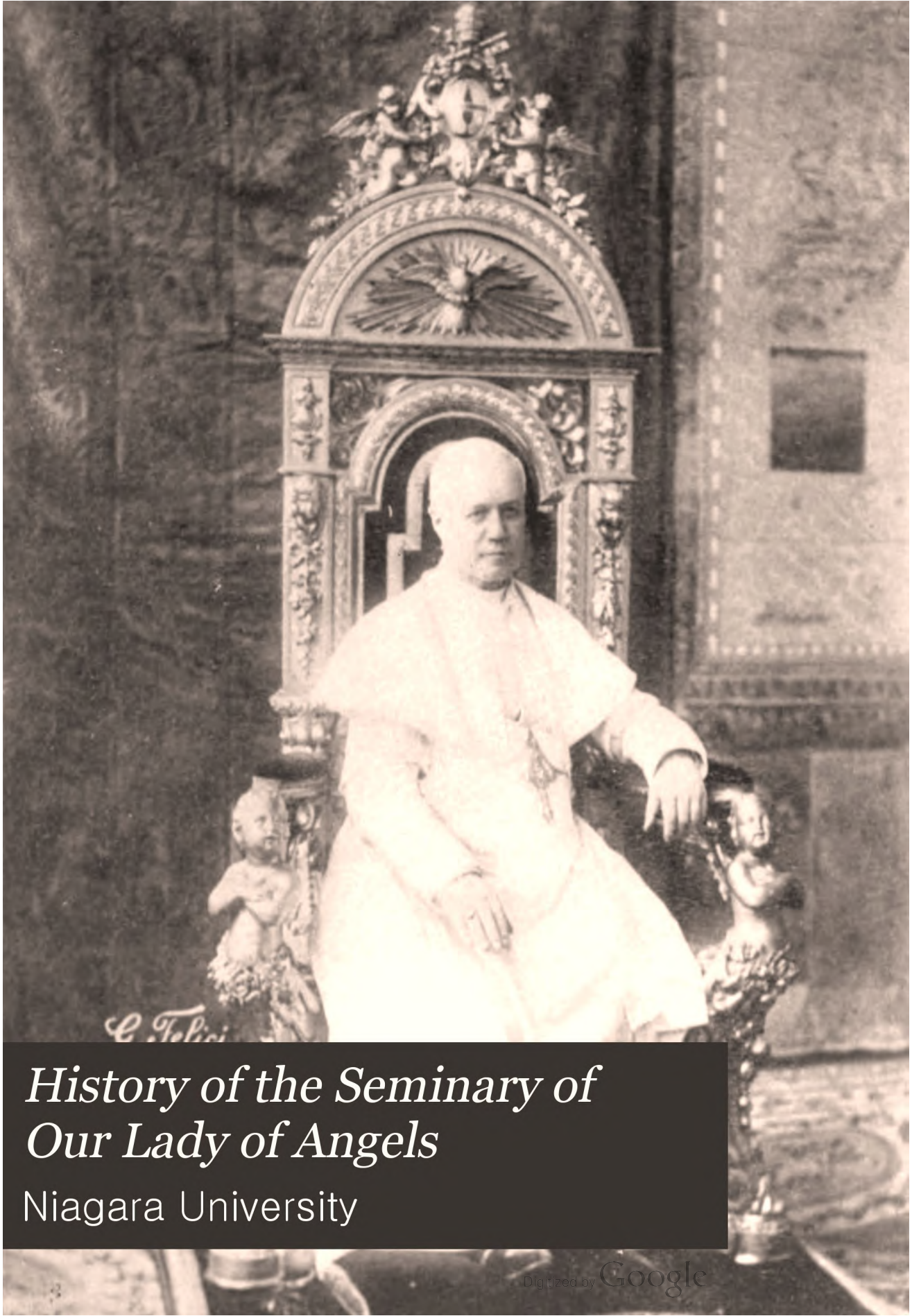

History of the Seminary of Our Lady of Angels

Niagara University

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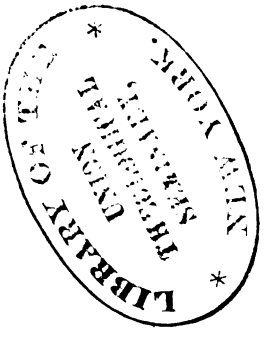

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HIS HOLINESS, POPE PIUS X.

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Golden Jubilee Volume

HISTORY OF THE SEMINARY OF OUR LADY OF ANGELS

NIAGARA UNIVERSITY

NIAGARA COUNTY, N. Y.

1856—1906

COMPILED BY THE PRESENT FACULTY

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TO THE ALUMNI OF
"OLD NIAGARA"
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PREFACE

THE record of an institution such as ours, extending over a period of fifty years, must almost of necessity include accounts that are at times semi-traditional, obscure, and of little interest to the present generation. The proverbial "labor of love" has sustained the present Faculty of Niagara in their researches through incomplete records of the past half century. They have pieced together, after diligent inquiry from their predecessors yet living, those portions of Niagara's history which were found to be broken here and there, especially in the earlier days when the efforts of our pioneers to maintain our infant institution absorbed almost their entire attention.

We believe that the record now offered to the Alumni and other friends of Niagara is substantially complete, and that its publication, though not "a long-felt want," will meet with most cordial welcome from those for whom it is principally compiled. We feel assured that in sending forth a volume which tells of Niagara's early struggles, vicissitudes and later successes, we are giving to the educational world a convincing example of what Catholics have done for the past fifty years to advance the cause of religion and letters in this country.

With practically no material resources, with no encouragement — indeed with positive opposition, in earlier days at least, from influential quarters — the faculties of Catholic institutions such as ours have had to toil in "the sweat of the face" to maintain a foothold or to make substantial progress in the field of education. That Catholic institutions of learning are now so numerous, so well equipped, and so prominent in the cause of higher education is proof abundant of that pioneer spirit which animated our predecessors. Likewise it accentuates the sacrificing spirit of the Catholic laity who co-operated with them in times when the giving of financial support meant more than mere generosity. Moreover, the pres-

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ent flourishing condition of most Catholic houses of learning, among which we are privileged to class our own beloved Niagara, argues that the Catholic teaching body of to-day has inherited the endurance, devotion, and hopeful spirit of its illustrious predecessors.

To-day, as in the beginning of higher Catholic education in this country, we find that our institutions can be erected, maintained, and made efficient for their purpose principally through the generosity of our own people. The latter, because of complex duties and distractions, are not always alive to the necessities of the average Catholic college, and it is only by constant appeal to them that Catholic educators are at all successful in gaining their practical support. Loving the Faith, most interested in its propagation, knowing full well that intellectual advancement without true moral training is impossible, or at least a detriment to society, Catholics are, nevertheless, too often supine in the selection of Catholic colleges when the education of their own children is in question.

We do not speak now for other college faculties working like ourselves in the great field of Catholic higher education, although we feel convinced that they are of a mind with us in the statement which we are about to make. We premise by saying that we are religiously grateful to those whose financial aid, given to us or to our predecessors, has tided Niagara over obstacles apparently insurmountable. It would be foolishness on our part to discourage such assistance in the future, because the circumstances which rendered the bestowal of burses or other financial aid so welcome in the past will continue to confront us as long as we charge ourselves with the education of deserving but poor students. And should the next half century of Niagara's history find its compilers, as this half has done, one item at least will be found unchanged : Niagara's attitude towards the boy of hopeful promises but slender resource.

But we confess that one of our chief ambitions is to have our halls of study frequented by that class of Catholic youth who, though blessed with sufficient material comforts, are not yet solidly

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enough grounded in the principles of their Faith to entrust their education to sectarian or irreligious hands. We long to do our share in saving this class of students to the Church and to Christian society. Among such students vocations to the Priesthood may be found as well as among poorer boys, and the development of such vocations is among the principal aims for which our institution was founded.

We would appeal, therefore, to our Alumni and to other friends of our institution to aid us in our work of Catholic education by directing to our halls of learning such desirable subjects as are under their control or influence. The class which we have specified is numerous enough, if only properly directed in its educational bias, to supply our halls and those of other institutions working in friendly competition with us for the furtherance of that cause to which the energies of Niagara have been consecrated for the past fifty years — the Catholic education of our Youth.

Respectfully and devotedly,

THE PRESIDENT AND FACULTY OF 1906.

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CONGREGATION OF THE MISSION IN THE UNITED STATES

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NORTH VIEW OF MAIN BUILDING

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THE CONGREGATION OF THE MISSION IN THE UNITED STATES

THE Congregation of the Mission, whose priests have conducted this institution since its beginning in 1856, was founded in France in 1625 by the great Saint Vincent De Paul. His prime object in organizing this community was to systematize and perpetuate the work of evangelizing the poor country people who, unlike those of our day, were so often made the victims of neglect until ignorance, want, and too often vice, rendered them wellnigh irreclaimable. Spasmodic efforts had, indeed, been made by the government to better their condition, but Saint Vincent perceived that little if any good was accomplished among these unfortunates, through lack of organization.

Accordingly, he directed all his energies to the establishment of a spiritual family whose members would consider it their first duty to preach the gospel to the poor of the country parishes throughout the kingdom of France. In the course of time, as the numbers of his missionaries increased, his all-absorbing charity went out to the poor of other countries, until, before his death in 1860, he beheld his brethren of the Mission laboring in Italy, Ireland, Germany, Poland, Madagascar, China, and Japan.

That the fruit of the seed thus sown in tears and sweat and blood might be preserved to all time, he instituted a co-ordinate work, the education of the clergy, opening seminaries for that purpose in France and other parts of Europe. He was the first, or nearly the first, to give definite shape to this all-important movement of maintaining seminaries in compliance with the decrees of the Council of Trent, that aspirants to the priesthood might be trained properly for their responsible calling. Hence, while the giving of missions to the poor country people was cited by Saint Vincent as the primary duty of himself and his brethren, he nevertheless laid such stress on the conducting of seminaries for the training of ecclesiastics that he may be said to have regarded this latter work as of equal importance with the first.

His zeal for the cultivation of such virtues as are peculiar to the clerical state was manifested, also, by the institution and maintenance of conferences, as they were called, for the benefit of the secular clergy, who assembled at regular intervals at the Mother House

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of the Congregation in Paris to discuss matters relating to the instruction and government of their people.

As a supplementary aid to these efforts in behalf of God's afflicted ones he gathered about him, besides the lay brothers of his community, a band of heroic women who became nurses to the sick, teachers to the ignorant, mothers to the orphaned. With the sacrificing spirit of their founder they leave all things to follow Jesus Christ, serving Him in the school room, the foundling asylum, the hospital, the pest house, on the field of battle, and wherever there is a chance to lighten the misery of their neighbor and save immortal souls. Catholic society idolizes these women ; Protestant society respects them, and even the infidel, personified by the Turk, though cursing the name of Christian, bows reverently before the Sister of Charity, the daughter of Saint Vincent.

It was not until about the year 1815 that the Priests of the Mission came to the United States to labor. Bishop Dubourg of New Orleans, shortly after his consecration that year, induced a number of Saint Vincent's sons to come from Rome to aid him in evangelizing his extensive diocese. Of those who arrived in this country on that occasion some went to the assistance of Bishop Flaget in Kentucky, the others proceeding to the diocese of Bishop Dubourg.

It was the intention of Bishop Flaget to establish the headquarters of the missionaries at Saint Genevieve, but as no great encouragement seems to have been given to the proposition by the Catholics of that place, St. Louis was determined upon as a center for the newly-arrived colony of Vincentians. Here, too, it appears, the offers of the zealous Bishop failed to meet with that unanimous acceptance which he had reason to expect. But while the question was still under debate a delegation of Catholics, representing thirty-five families living at the Barrens, Perry County, Mo., appeared upon the scene and offered 640 acres of land as an inducement to the Fathers to come into their midst and build a seminary. The offer was accepted, and to this fact we owe the establishment of " Saint Mary's of the Barrens," that grand old homestead of the Vincentians in the United States. From this central house the sons of Vincent radiated throughout the South and West, more than covering the " Louisiana Purchase " in their missionary travels.

Besides the establishment of a college and a seminary at the Barrens, similar institutions were, in the course of time, opened at

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Cape Girardeau, Mo.; Los Angeles, Cal.; and New Orleans, La. The faculties chosen to conduct the seminary of Saint Charles Borromeo in Philadelphia and one established at Lafargeville, N. Y., in 1838, the forerunner of Fordham College, were selected from the priests of the Mission.

The worth of these men as missionaries and educators of the clergy in times when such work meant hardships of the most trying nature, is best evinced by the regard in which they were held by the Holy See. Of the early pioneers who came from the Eternal City to preach the gospel in our Western land Fathers Neckere, Rosatti, and Odin were elevated to the Episcopate, the first as Bishop of New Orleans in 1830, the second as Coadjutor of New Orleans, and later as first Bishop of Saint Louis in 1824, the third as archbishop of New Orleans in 1838. Of their successors in the missionary and teaching field, Father Amat was made Bishop of Monterey, Cal., Father Lynch was elevated to the See of Toronto, Canada, afterwards becoming its first Archbishop; Father Domenec became Bishop of Pittsburg; Father Timon of Buffalo, and on the latter's death Father Ryan was appointed his successor.

In 1868, the headquarters of the Congregation of the Mission in the United States were transferred from the Barrens to Germantown, Pa., only a small number of the community remaining at the former place, sufficient to attend to the wants of the parish and the cultivation of two extensive farms. In 1888, what is now known as the Western Province was created — a step made necessary because of the increased number of establishments under the care of the Vincentians, and the wide extent of territory to be covered by a single Visitor, as the General Superior of a Province is called.

On the establishment of the Western Province the seminary at the Barrens again became the Mother House for that territory, the old homestead taking on new life through the energy of that "grand old man," Father Smith, who had accepted the government of the new division, and who, only a few months ago, after fifty-five years of service as a Vincentian, fell asleep in the Lord. He had been Visitor of the entire community in the United States, with official residence at Germantown, Pa., and upon his retirement from that post, Very Rev. James McGill was appointed by the Superior General, in Paris, France, to succeed him.

The establishments in the Western Province under the control of the Vincentians, or administered by them through Episcopal arrangement, are, besides the Mother House just mentioned, Saint

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Vincent's College, Cape Girardeau, Mo.; Saint Vincent's Church, Chicago; the Cathedral at Dallas, Texas; Saint Vincent's Church, Kansas City, Mo.; Saint Patrick's Church, LaSalle, Ill.; Saint Thomas' Villa, Long Beach, Miss.; Saint Vincent's College and Church, Los Angeles, Cal.; Saint Stephen's Church, Saint Joseph's Church, and a Diocesan Seminary in the city of New Orleans; Saint Vincent's Church and the Kenrick Seminary in St. Louis; the Church of Our Lady in Whittier, Cal. Missionary bands with headquarters at most of the places mentioned are constantly in the field, giving missions, as did their predecessors in early times in the South and West. Number of priests employed in ministering to the above institutions, ninety-eight.

The Eastern Province, in which our beloved Niagara is included, is governed by Rev. James McGill, who, as stated above, succeeded Father Smith on the latter's appointment as Visitor of the newly-elected province in the West. The establishments under Father McGill's control are, besides our own institution, the Mother House in Germantown, Pa., with its seminary, apostolic school, and parish; Saint Vincent's Church, also in Germantown; Immaculate Conception Church, Baltimore, Md.; Saint John's Diocesan Seminary, College, and parish in Brooklyn; Saint Joseph's Church, Emmitsburg, Md.; Saint Vincent's Missionary Home, Springfield, Mass. Three missionary bands are maintained, one at Germantown, another at Springfield, and the third at Niagara.

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INTRODUCTORY

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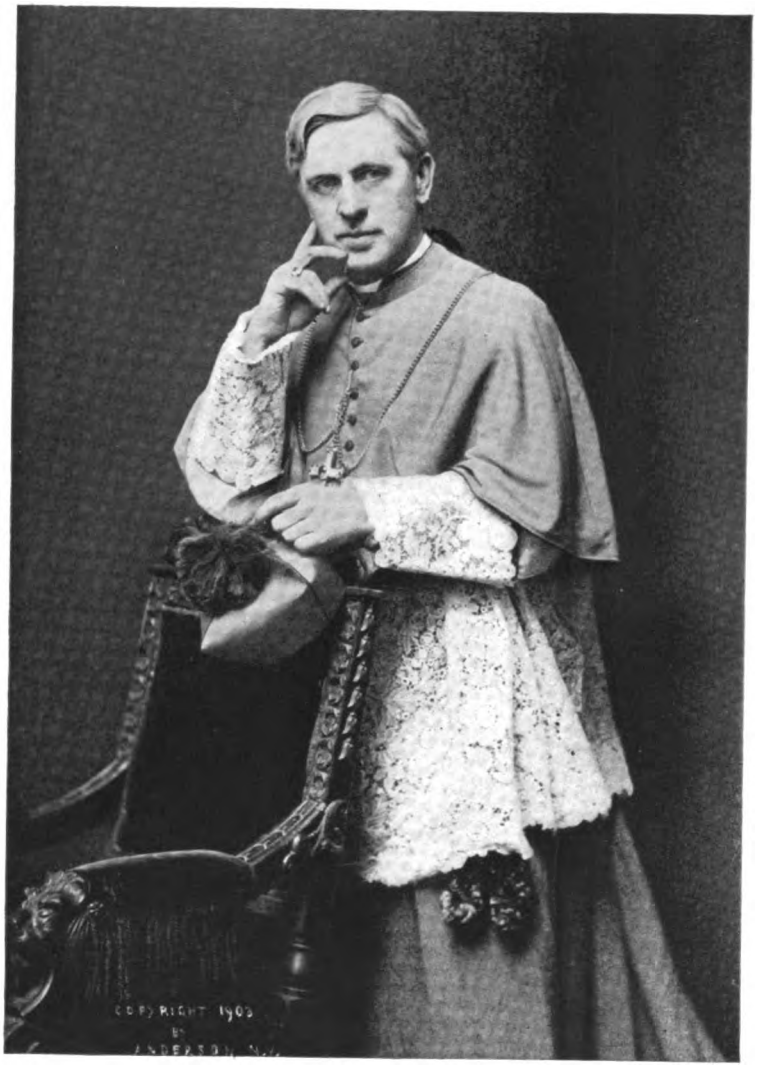

RIGHT REV. CHARLES H. COLTON, D. D.
Bishop of Buffalo
Chancellor of Niagara University

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HISTORY OF THE COLLEGE AND SEMINARY OF OUR LADY OF ANGELS

(NIAGARA UNIVERSITY)

NIAGARA COUNTY, N. Y.

THE entire region surrounding the site on which the College and Seminary of Our Lady of Angels (now Niagara University) is located is replete with historic, scientific, and poetic interest. The cataract, the river, the lakes, the adjacent country within a radius of thirty miles, are redolent of memories, some of them of national import, involving the fortunes of war, the results of extensive scientific explorations, or the triumphs of genius over nature. Some, again, are merely poetic, subjective, sentimental, having to do more with the life of the individual than with society in the concrete. Yet are they all rich in material, affording the scientist, historian, relic hunter, and dreamer abundant scope for their respective themes, so that it is no wonder if the literature exploiting Niagara's greatness is found to be both copious and excellent.

The present compilers, however, have no ambitious intentions in dealing with localities in the neighborhood of our institution. Indeed, we feel obliged to pass by historic spots in our vicinity, except in so much as they have had bearing on the career of Niagara students since the foundation of their college home by the waters of our turbulent river. If the battleground of Queenston Heights, for instance, receives notice in these pages, it wins that distinction more because Brock's Monument is a student's landmark than because it notes the spot near which the British general of that name fell while leading his forces against the Americans in the War of 1812. Lundy's Lane may not go unmentioned, for through that historic pass many a footsore student trudged behind his Prefect in quest of exercise and Canadian relics. The "Devil's Hole" may get a chapter, not because it names the place where in 1763 the English were massacred by the Senecas, but because of student explorations conducted by that ever vigilant mentor, the Prefect, in the deep and tangled ravine.

And who would think for a moment that our memoirs could be complete without extended reference to Lewiston, a town which has

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figured in song, story, and varied experience, as far as Niagara boys are concerned? Lewiston, which a local writer once denominated a "mausoleum of defunct energies," which another preferred to Irving's "Sleepy Hollow," but which an energetic alumnus of the '90's resurrected through a stone church and a zealous congregation, will be sure to claim our deepest attention — when we get to it. But as even the Falls, Suspension Bridge (now a misnomer, for a steel arch bridge has replaced it), Lewiston, or any section of the region about us, has enduring interest for us only because our "College Home" is to us at least the focus of these attractions, we had better begin by telling how our institution came to be situated on the highest point of Mont-Eagle Ridge.

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OUR HISTORY

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REAR VIEW OF BUILDINGS

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CHAPTER I

ESTABLISHMENT OF A COLLEGE ON LAKE SHORE NEAR BUFFALO — FATHERS LYNCH, C. M., AND MONAGHAN, C. M., THE SOLE FACULTY — VISIT TO NIAGARA FALLS — PURCHASE OF THE VEDDER FARM, 100 ACRES, MIDWAY BETWEEN SUSPENSION BRIDGE AND LEWISTON — NO FUNDS, YET ANOTHER PURCHASE OF 200 ACRES FROM THE DE VEAUX ESTATE — "THE FOLLY OF THE CROSS" — FATHER MCGUINNESS AND THE MIRACULOUS TEN THOUSAND DOLLARS — BISHOP TIMON GIVES ADVICE — BISHOP LOUGHLIN SOLVES A DIFFICULTY.

TRAVELERS on the Canadian trolley line running between Chippawa and Niagara-on-the-Lake cannot help noticing that the most imposing building along the American bank of our river is the white-domed Niagara University. It looms up on the highest point of Mont-Eagle Ridge, like some huge castle on the Rhine, commanding a view of the country for an area of thirty miles. For the past fifty years it has towered there in the midst of its three hundred acres, but not always with the grandeur which it now exhibits, and which draws admiring inquiries from sightseers roaming through a region where grandeur is almost commonplace.

Fifty years ago the beginning was made, humbly, as are most things done in the name of God; quietly, as becomes a work which has God for its principal object; in poverty, as are most of the projects undertaken for the furtherance of our religion. The founder of our institution was Father John Joseph Lynch, C. M., afterwards the first Archbishop of Toronto. In an address which he delivered here during the celebration of our Silver Jubilee in 1881, he attributed the work as done by God since it could not have been carried on by the weak hands of men. "*A Domino factum est istud,*" he exclaims on that occasion, "*et est mirabile in oculis nostris.*"

Prior to our establishment here a site had been secured by Father Lynch along the lake shore in the vicinity of Buffalo, but it does not seem to have been occupied, at least for any great length of time. Later on, an abandoned orphan asylum nearer to the city was taken and opened as a college, November 21, 1856, the entire faculty consisting of Fathers Lynch, C. M., and Monagan, C. M., and the number of students reaching an encouraging half dozen!

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From boyhood days it had been Father Lynch's dream, as he tells us in the address above mentioned, to found an institution of learning within sight of Niagara's mighty cataract. Besides, the situation in the suburbs of Buffalo was not all that could be desired in point of seclusion, and so it is that we find him during the Christmas vacation of 1856 casting about for a more suitable spot on which to erect a college. Accompanied by Father Monaghan, he visited Suspension Bridge, and, after many inquiries, he learned that the "Vedder farm" of one hundred acres, lying midway between the town of Suspension Bridge and the village of Lewiston, was for sale. He bought it, although, as he used often to relate in after years to the students of Niagara, he had no ida at the time where he was to get the money that would pay for it.

He was one of those apostolic men who confide in Providence, and drive shrewd bargains for the kingdom of God on earth. They are the bolder in doing so because self has no claim in the premises, because personal glory is eclipsed, and only the general benefit is consulted. It is no exaggeration to say that the Church values such men and encourages them in their efforts to secure for the glory of religion the fairest, grandest sites in all creation. And, "by-the-way," if we take a look at the commanding situations occupied by Catholic churches, colleges, convents, monasteries, even within a radius of thirty miles from our Episcopal city of Buffalo, may we not find more truth than taunt in the saying of an irritated non-conformist: "Catholics keep one eye on the kingdom of Heaven and the other on real estate"?

The purchase of one hundred acres at seventy-five dollars an acre was a desperate speculation on the part of Niagara's founder, especially at a time when hardly seventy-five cents were in the treasury. Although a year's grace had been given by the Vedder family for the payment of the money, the lapse of that time found the treasury about as empty as ever, and the purchaser as determined as ever to acquire new territory! The first purchase was pronounced by some as imprudent; the second, that of two hundred acres from the De Veaux estate, before the first had been secured by cash, was regarded with amazement as a piece of folly monumental in its greatness. It was "the folly of the Cross."

The Vedder property extended from a line running just north of the "Wash House" to the river front, back towards the present vineyard, and southward to about the spot now occupied by the

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college barns. The new purchase embraced that portion of our land which extends from the vicinity of the "Sacred Grounds" as a river line southward towards "Sugar Lane" and eastward along the line skirting "Smith's Orchard."

On the De Veaux farm was a brick hotel, or inn, situated a little in front of the present porch. This was renovated by the new "landlord," who, after a series of blessings, metamorphosed the bar-room into a sacristy and an adjoining ten-pin alley into a chapel. On the first of May, 1857, the personnel and belongings of the Buffalo suburban establishment were transferred to our present site on the New York bank of the Niagara River.

At last the dream of Father Lynch had been realized, that over the stormy waters of our river the emblem of Christianity should tower, softening the wildness of Nature hereabouts by Religion's sacred influence. A Catholic college is erected above the flood which the great Richelieu once dreamed of harnessing as a tributary to the commercial prosperity of New France! An institution under the patronage of Our Lady of Angels marks one of the spots where Hennepin contemplated the glories of Nature at a time when the Falls were as yet unknown to Europeans, and Nature was here clothed in all her primeval wildness! A penniless missionary reclaims for the cause of education a region where La Salle once roamed in quest of new discoveries; where Chataubriand once sat and dreamed, drinking in those inspirations which lend such a charm to his writings! Who will not agree with the apostolic Vincentian when, contemplating our institution twenty-five years after its foundation, he exclaimed in a spirit of faith and gratitude: "*A Domino factum est istud et est mirabile in oculis nostris:* This is the Lord's doing: and it is wonderful in our eyes"?

Contracting for three hundred acres of land, however, was an easier task than paying for them, as the sanguine founder of Niagara soon discovered. The total number of students in attendance during the first year was only twenty-four, so that the revenue derived from board and tuition was in no way adequate to meet the urgent demands of the Seminary's creditors.

Whatever time could be spared was employed by Father Lynch in collecting funds to meet immediate expenses. Numerous and generous responses were made to his appeals for help, yet all that he could do was not sufficient to remove the heavy burden which weighed upon the infant seminary. He did not lose heart, however, but waited with a sort of blind persistence for that windfall which

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he felt certain Providence had in store for the succor of his poverty-stricken institute.

While engaged in preaching a retreat to the young men at the Cathedral in Buffalo, Father Lynch was taken ill with what appeared to be erysipelas of the head and was obliged to relinquish all work, retiring to the Sisters' Hospital for treatment. Father Monaghan, procurator of the institution, was thus left in sole charge while his superior was struggling between life and death, unable to gather the much-needed funds, or even to give a thought to his beloved project of saving the purchased acres from reverting to their original owners.

It was a dreary omen, indeed, to find the head of the house thus stricken down at a time when above all others his presence and his activity were so sorely needed. Yet it was in this very emergency that the expected windfall came which enabled the institution to secure itself against the evil day. The story reads like a tale from the Ages of Faith, but its accuracy is vouched for by Father Lynch himself, who recounts it with charming simplicity in his lecture previously mentioned.

During the height of Father Lynch's illness, a priest, Father McGuinness, formerly of Brooklyn, called at the hospital to see the patient, but the latter was unable to receive him. The next day, however, an interview was had, when the startling news was unfolded that for three months Father McGuinness had been praying for light to know what he should do with ten thousand dollars! In his perplexity he had consulted with Bishop Timon of Buffalo, and the latter had referred him to Father Lynch. It did not take Niagara's founder long, sick as he was, to unfold a scheme whereby the sum mentioned would be most advantageously employed. The priest from Brooklyn warmly seconded the project of his sick brother, who, it is said, began to mend from that moment.

Later on difficulties developed owing to the fact that the money to be given was tied up in a mortgage on some Brooklyn church, and pressure was brought to leave it there, but Bishop Loughlin, "*nobiscum ab initio*," always our friend, dissolved all complications, and eventually a check for ten thousand dollars lay in the hands of Niagara's delighted president. Because of Bishop Timon's counsel, the generosity of Father McGuinness, and the cordial assistance of Bishop Loughlin in enabling Father Lynch to secure this large donation, they are justly regarded as joint founders with him of " The College and Seminary of Our Lady of Angels."

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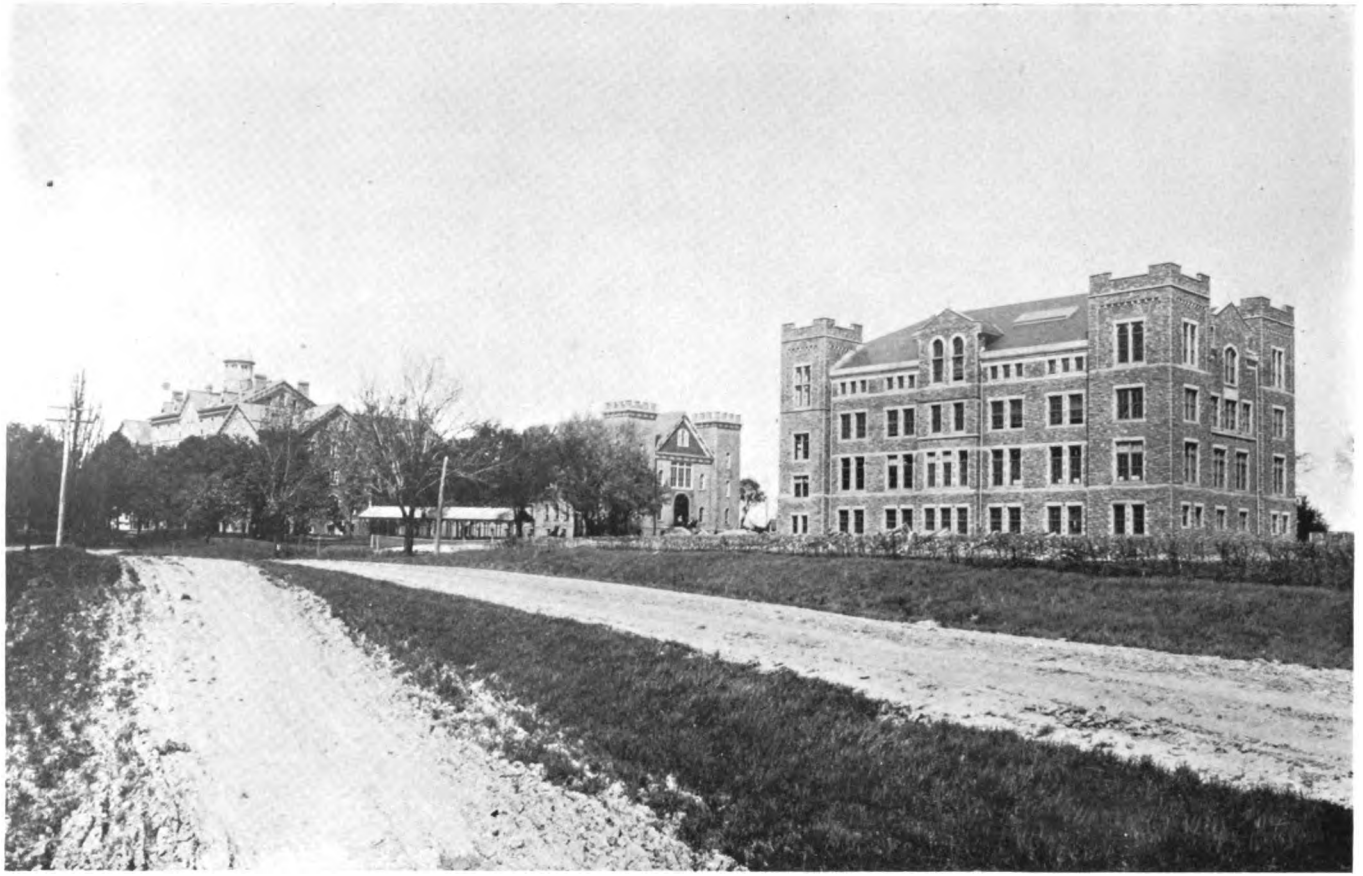

SOUTH VIEW OF BUILDINGS

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CHAPTER II

FATHER LYNCH APPOINTED COADJUTOR OF TORONTO — DEATH OF FATHER MCGUINNESS — INCORPORATION OF SEMINARY — OFFICERS ELECTED — SOME WELL-KNOWN NAMES — NEW YORK LEGISLATURE PETITIONED TO GRANT A CHARTER TO THE SEMINARY — TEXT OF CHARTER — SOME EVENTS OF THE EARLY '60'S — BURNING OF THE SEMINARY.

IN 1859, Father Lynch was appointed Bishop of Aechnias *in partibus* and Coadjutor of Toronto, so that the management of the institution which he had founded passed to other hands. Father McGuinness, who gave what was so often called the miraculous ten thousand dollars, came to the Seminary to live and was there engaged in teaching, and also in working in other ways to advance the new project. For the few priests at Niagara in those days knew how to take off their cassocks and dig sand or quarry rocks for the new building after class was over and they had dug out the beauties of Virgil, Horace, or the other classical authors. While engaged in superintending the working of a sandbank owned in Lewiston by the Seminary, Father McGuinness caught a severe cold which soon obliged him to desist from all labor. He went over to Toronto in hopes of recuperating, but pneumonia developed, and in a short time the good Father died. His body was brought back to the Seminary and was interred in a plot of ground overlooking the river at the head of the ravine which divides the "Sacred Grounds" from the orchard adjoining the old limekiln.

There it rests to-day, no longer alone, but surrounded now by the graves of those Vincentian fathers and brothers who, through his generosity, had been so largely aided in finding a home on the banks of the Niagara. One by one as their life work ceased, and the night came on when no man can labor, they were borne to our little God's acre and laid beside the grave of him whom Niagara reveres as her first great benefactor. For nearly thirty years after his death two scholarships were annually granted by our institution in memory of this generous priest, although no obligation of that nature had been imposed by Father McGuinness on the governing body at Niagara. *May he rest in peace!*

From the "first meeting of the Board of Trustees of Our Lady

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of Angels," we find that they were incorporated June 4, 1861, under a general act "for the incorporation of benevolent, charitable, scientific and missionary societies." Those present at that meeting were: Bishop John Timon, of Buffalo; Fathers Stephen V. Ryan, John Monaghan, John Asmuth, and William Ryan, all members of the Congregation of the Mission. Among the officers elected at this meeting appears the name of Rev. John O'Reilly, C. M., as vice-president of the Board. In 1862, the names of Rev. Thomas Smith, C. M., and Denis Leyden, C. M., are mentioned, the former succeeding to the office of Vice-President of the Board, previously held by Father O'Reilly. In January, 1863, Revs. James Knowd, C. M., and R. E. V. Rice, C. M., are chosen to fill vacancies, and on the same day a resolution is adopted to petition the Legislature of New York State to grant a charter to the institution.

On the 20th of April of that year, by special Act of the Legislature, the desired charter was granted in the following terms :

CHAPTER 190.

An Act to incorporate the Seminary of Our Lady of Angels. Passed April 20th, 1863.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1.—Stephen V. Ryan, Thomas J. Smith, John Asmuth, James Knowd, Robert E. V. Rice, Patrick M. O'Regan, and Francis Burlando and their successors are hereby constituted a body corporate by the name of 'The Seminary of Our Lady of Angels,' the object of the said institution being to establish and maintain a seminary of learning in the County of Niagara for the care and education of young men.

Sec. 2.—The persons above named and their successors are hereby appointed trustees of the said corporation. Vacancies in the said board, by death, resignation, or otherwise, shall be filled by the remainder of the trustees, or a majority of them.

Sec. 3.—The said corporation may grant to its students honorary testimonials for proficiency in studies, or for general merit of such character as it may deem proper.

Sec. 4—The said corporation shall possess the general powers and privileges, and be subject to the liabilities of a corporation, as provided in and by the third title of the eighteenth chapter of the first part of the Revised Statutes.

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Sec. 5—The said institution shall be subject to the visitation of the Regents of the University in like manner with other institutes of learning in the State.

Sec. 6 — Whenever in the opinion of the Regents of the University the state of literature in the said Seminary, and the value of its property (according to the regulations of said Regents) shall justify the same, the said Regents may, on the petition of the trustees by an instrument under the common seal, erect the said Seminary into a college, with such name, and such number of trustees, and on such conditions and with such powers and privileges conformable to law as the said Regents may deem proper.

Sec. 7 — This act shall take effect immediately.

STATE OF NEW YORK,
Office of the Secretary of State.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of the said original law.

Given under my hand and seal of office at the City of Albany this 21st day of April, in the year one thousand eight hundred and sixty-three. DEPUTY SECRETARY OF STATE.

(Place of Seal.)

It will be observed from the above legal transactions that the official title of our institution was at first "The Seminary of Our Lady of Angels." Hence the origin of the abbreviated address, S. O. L. A., which adorned letters, packages, and similar articles directed to Niagara for over twenty years. A later official title was that of "College and Seminary" employed on our catalogues to indicate the maintenance here of the two separate departments.

The first detailed account recorded of events at the Seminary is that of the sixth annual commencement held on Wednesday, July 2, 1862, "in the old frame study hall." In the absence of Bishop Timon, who had not yet returned from a visit to Europe, Vicar General O'Farrell presided at the exercises. Among the names of clerical visitors from other dioceses we find mention of Fathers O'Hara of Syracuse; Gordon, V. G., of Hamilton, Ont., and Grattan of St. Catherines, Ont. The faculty of the Seminary were Revs. T. J. Smith, J. M. Asmuth, D. D. Leyden, P. M. O'Regan, A. J. Rossi, T. M. O'Donoughue, and a secular priest, Thomas

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Welsh. The programme, consisting of songs, speeches, and a dialogue, contained twenty-five numbers, concluding with an address by "Very Rev. S. V. Ryan, C. M., Visitor of the Congregation of the Mission in the United States."

The first speech, delivered by David Chase, had for its title "The Happiness of Serving God in the Sanctuary;" the second was in French on "Devotion to Mary," and was delivered by John Gorman. P. Daly spoke on "The Civilizing Power of the Catholic Church," and D. Ryan delivered the "Magnificat" in Greek. It may be remarked that the "Magnificat" has always been a favorite canticle with the students of Niagara. Our first president believed in its potency to dispel storm-clouds on a picnic day, and make the rain cry itself into sunshine and laughter. On one occasion when the students were ready to visit Goat Island, and the heavens began to weep in a way peculiar to our region, Father Lynch started the "Magnificat," like one battling against hope. A student of little faith appeared in the ranks holding an umbrella! The president ordered him to the study hall, resumed the singing of the canticle, and was soon able to lead his followers to the Falls under a sky as genial as any that ever smiled in Italy.

The scholastic year of '62-'63 opened with the beginning of the month of September, the officers of the faculty consisting of Rev. T. J. Smith, president; Rev. J. M. Asmuth, vice-president; Rev. R. E. V. Rice, procurator; Rev. C. J. Becherer, prefect of discipline, and Rev. P. M. O'Regan, director of seminarians. Moral Theology was taught by Father Asmuth, Dogmatic Theology by Father Walsh, a secular priest; the higher mathematics by Father Knowd, the higher Latin and English by Father O'Regan, "miscellaneous classes" by Revs. Father Rossi, Dwyer, and a few of the theologians.

In reading the commencement exercises of this year, Tuesday, June 30th, "ex uno disce omnes" comes to our mind, except that our programmes are not so lengthy, and exhibition day no longer impinges on the Fourth of July. Rt. Rev. Bishop Timon presided on this occasion, surrounded by about forty priests, the laity filling the remainder of the hall. The students, numbering 103, of whom twenty were seminarians, filed in as in later times, and were conveniently placed where the Prefect could observe all entrances and exits. The first number on the programme was the "Veni, Sancte Spiritus," rendered by the Glee Club; the second was "Washington Grand March," by the College Band, a proof that vocal culture and

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instrumental music had a hold thus early in our career on the affections of Niagara's students. All through the programmes of entertainments given at various times by the student body, songs and music predominate, band, orchestra, glee clubs figuring with the greatest regularity.

A dialogue on "Natural Philosophy" was presented at this exhibition by James Muldoon as Professor Muller, James O'Hare as Professor Galvani, William Nyhan as Professor Gurnaud, and James O'Connor as Deacon Peabody. Thomas McCudden played "A Sprig of Shillalah" on the violin, B. J. McDonough sang "Gay and Happy," after which James Dunn and Thomas Furlong maintained against Thomas Neade and William Connolly that "The Middle Ages Were Dark." Joseph McCosker read a French essay on "Religious Instruction," Owen O'Brien joined with T. McCudden in a violin duet, John O'Reilly delivered the "Valedictory," the college band played "Hail Columbia," the premiums were distributed, the "Te Deum" was sung, dinner was taken, and then "All Aboard!" was the slogan as the happy students bolted bridgeward for their trains.

College history is necessarily monotonous except to those immediately concerned in its making. The record of any one year is found to be so painfully like its predecessors that unless some powerful extraneous influence intervenes to relieve the sameness of local color, the aspect is anything but inviting to the general observer. We are very fond of our college home, but not so foolishly fond as to believe that the continued record of exercises, commencements, the quotation of college "rerums," or the outlining of college freaks, must prove interesting to all the patrons of this book. Hence we pass from mere localisms to an event which startled and grieved the educational world while enlisting the sympathies of all who watched the struggles of our Seminary to establish itself on our border side of the Niagara River.

The work of the scholastic year of '64-'65 was taken up under unusually promising circumstances, considering that the Civil War, then just over, had had a disturbing effect on houses of learning as well as on other institutions which are so momentous in the life of a nation. Nearly two hundred students were registered and were at work in the prosecution of their studies, when in the early afternoon of December 5th, 1864, the alarm of fire was sounded and the inmates, rushing out, discovered that the roof of Philosophers' Hall was blazing with a fury which presaged the destruction of the entire

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institution. Every possible effort was made to check the flames, but all to no purpose, and in a few hours the Seminary of Our Lady of Angels was only a smoldering mass of ruins. The faculty, brothers, students, and workmen turned their attention to the saving of such property as could be removed, and it was while thus engaged that a seminarian named Thomas Hopkins of Brooklyn was caught by a falling roof and buried in the ruins. In our cemetery over by the Sacred Grounds stands a monument, the highest in our marble group to Niagara's dead, erected by his fellow students to commemorate the heroism and the untimely end of their companion.

By the destruction of the Seminary two hundred people found themselves deprived of food and shelter, and had it not been for the kindness of some neighbors who opened their doors to the homeless on that sorrowful December night, exposure might have added more than one little hillock where the dead of Niagara are laid to sleep. It is especially deserving of mention that the proprietor of the Mont Eagle Hotel, Mr. DeCamp, immediately offered the shelter of his house to all who would accept his hospitality. The greater number of the students slept that night under his roof, returning in the morning to gaze upon the ruins of their college home, to gather what effects they might from the smoldering heap, and to prepare for journeying to their respective homes.

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CHAPTER III

REBUILDING OF THE SEMINARY — PRESENT SOUTH WING OPENED FOR STUDIES — DISTINGUISHED VISITORS PRESENT — CORNERSTONE OF MAIN BUILDING LAID — NEW TRIALS — GENEROUS FRIENDS — NIAGARA'S AID TO POOR STUDENTS — MORE PROSPEROUS TIMES — THE NEW GYMNASIUM.

THE work of resurrecting the Seminary, "Phoenix-like from its ashes," was begun on the 4th of April, 1865, just four months after it had been destroyed by fire. On the 4th of September following, the present south wing was completed, and on the 6th, after having been solemnly blessed by Right Rev. John Timon, C. M., then Bishop of Buffalo, it was opened for the reception of students.

Among those who were present on this occason were Bishops Lynch of Toronto and Farrell of Hamilton; Very Rev. S. V. Ryan, C. M., Visitor of the Congregation of the Mission in the United States; Rev. Fathers O'Farrell of Lockport, Flaherty of Auburn, Bede of Rochester, Quigley of Buffalo, Byrne of Lockport, McGowan of Rochester, O'Donoughue of Scottsville, McEvoy of Buffalo, Mulligan of Clifton, Canada, Welsh of Toronto, Christy of Canada, LeBreton of Buffalo, Cannon of Niagara Falls, Daley of Rochester, Molloy of Lewiston. The officers of the Mass were: Father J. T. Landry, C. M., celebrant, Father O'Keeffe, C. M., deacon, and Father Kenrick, C. M., subdeacon.

On the 21st of September in the same year the cornerstone of the central or main building was laid with ceremonies as impressive, no doubt, as those which had attended the opening of the south wing in the beginning of the month. No detailed information is recorded concerning the event, but a copy of the announcement placed in the cornerstone has been preserved. After reciting the vicissitudes through which the institution had passed, the paper concludes after the manner of similar documents: "Pius IX. being Pope of the Catholic world; Most Rev. John McCloskey, D. D., Archbishop of New York; Right Rev. John Timon, Bishop of Buffalo; Andrew Johnson, President of the United States; Steuben Fenton, Governor of the State of New York; Very Rev. Stephen V. Ryan, Visitor of the Congregation of the Mission in the United

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States; Rev. Thomas J. Smith, C. M., Superior of the Seminary, but absent on account of ill health; Rev. Robert V. Rice, C. M., Assistant and Acting Superior."

The professors composing the faculty at the reopening of the Seminary were, besides those mentioned: Fathers E. M. Hennessy, J. V. Kelly, H. J. Anen, and Mr. P. V. Kavanagh. Several minor classes were taught by seminarians, among whom were Messrs. E. Kelley, W. O. Donoughue, and J. P. Daley.

No item is more prosaic in narrative than a list of names unless it be a column of figures. For the general reader such data can have no special significance and will in all probability be passed over as uninteresting. But to those who have been in any way associated with Niagara's history the mention of a former professor can awaken sentiments as dear as any within the keeping of memory.

From the fact that the Seminary was opened to receive back its scattered students just nine months after its destruction by fire, it must not be supposed that the task of rebuilding was an easy one. On the contrary, one of the most affecting chapters in the history of our institution is that which recounts the struggles, anxieties, and disappointments of those who had undertaken the work of reconstruction.

To a depleted treasury was added the greater discouragement of opposition from those who, indeed, lamented the catastrophe of December 5th, and who would have consecrated themselves to any project which seemed to them certain to bring back the former state of things. But, to build without funds was not a scheme which their prudence was able to sanction, and so it happened that for a while it looked as if "Niagara" was destined to live only in her ashes, as memory hovers about the graves of those departed.

To add to this discouragement the two chief officers of the faculty, Father Rice, Superior, and Father Kenrick, procurator, fell dangerously sick and were ordered to the hospital, where they were obliged to remain for several weeks without being able, on account of their condition, to do anything towards the coveted work of rebuilding the Seminary. As soon, however, as convalescence began, they consulted with Bishop Timon as to the best means for raising money enough to clear away the debris left by the fire and begin the work of erecting a new building.

The plan advocated by the Bishop was one which, like many another successfully followed by ecclesiastics, may be said to take its rise from apostolic times. The Bishop's advice was

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to beg for the necessary funds from those likely to contribute, and suggested that a letter detailing the loss of the Seminary together with a request for a donation towards its re-erection, should be sent to the Holy Father, Pius IX. The suggestion was eagerly followed and as a result the sum of one thousand dollars was graciously contributed by the Head of Christendom. The Superior General of the Vincentians, Father Etienne, sent a like sum to his brethren from Paris, and Bishop Timon, who had already given one thousand dollars on the day after the burning, supplemented his first gift by another, so that the resources at hand encouraged Father Rice to make a beginning towards accomplishing the purpose so dear to his heart.

About six thousand dollars had been collected, but on the other hand floating debts, which had to be paid, began to eat up this slender resource, until at the opening of spring, Father Rice found himself almost as poor as when he lay fever-stricken in the hospital without a dollar in the treasury. It was at this juncture that the discouragement alluded to above began to make itself felt in a way which would have disheartened many a laborer in the Lord's vineyard; but when everything seemed darkest the indomitable spirit of Father Rice asserted itself so strenuously that his superiors were forced first to admire the man's determination, and finally to grant the longed for permission to "go ahead."

The tireless energy of Niagara's fourth president and those associated with him in the work of collecting funds for the new building was reciprocated in many quarters, and yet the result was far from assuring if only the financial side of the question be considered. Much sympathy was expressed for the struggling Vincentians; generous assistance was also given in many directions, but, in addition, the institution became more widely known through the efforts of its faculty to secure much-needed funds, so that in a short while both the collegiate and seminary departments began to have increased attendance. It was this fact which above all encouraged Niagara's priests of that time to persevere in carrying out their design to place their institution on a substantial basis. Alms were good, sympathy was appreciated, but crowded halls were better than all, since increased attendance was proof practical that the friends of Catholic education endorsed the Vincentian Fathers in their project.

Nor has this view of the question altered with the lapse of years. While donations, good will, moral aid, are all gratefully

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acknowledged and deeply prized by those who have, under God, the destinies of Niagara in their hands, they candidly express their preference for a crowded register at $220 per annum for each name entered. Is this mercenary, lacking in apostolic spirit (which led St. Paul to pronounce money the root of all evil, and yet impelled him to announce collections for his indigent brethren)?

Niagara is not primarily an eleemosynary institution, maintained for the education of "poor but honest" pupils, to paraphrase somewhat the fourth lection of the breviary in the lives of most saints. Yet the charity which Niagara has done in the education of Catholic youth from 1856 to 1906 would, if converted into "coin of the realm," place $75,000 to our credit as a fund for the maintenance of fifteen burses. Our real estate crowning the highest point of Mont Eagle Ridge is roughly valued at $400,000, but until a few years ago it was so heavily encumbered by debt that we felt obliged almost to take off our hats to the holders of our mortgages and thank them for allowing us shelter from Ontario's icy blasts.

It is neither interesting nor necessary to give in detail the history of Niagara's financial vicissitudes. Like most Catholic institutions her inheritance has been one chiefly of debt, yet has she struggled on through all the years of her existence until to-day her financial condition, and especially her prospects, are sound enough to warrant her present administrators in the erection of a much needed building now nearing completion. It will be the first important one erected at Niagara since the construction of the Alumni Chapel, begun in 1874 and finished in 1886. We present it as our Golden Jubilee offering to Catholic education. In our catalogue for the current year the following notice was published, together with a cut of the building as it will appear when opened a few weeks hence for the accommodation of our students:

"The increasing demands made upon the institution in recent years have made imperative the building now in process of erection. Besides the gymnasium proper the new building will contain a study hall and dormitory. The building will be located one hundred feet south of the present Alumni Hall, its dimensions being 160 feet running south, by 90 feet in width.

"The style of architecture, 'Collegiate Gothic,' modified to harmonize with the architecture of the present buildings, has enabled the architect to give a design simple, but dignified, and in keeping with the purpose of the building.

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"The walls, built of native limestone, with trimmings of Ohio sandstone, the floors of cement and steel, the roof of steel and slate, will make the building fire-proof.

"The basement, or rather the ground floor, as the floor is but one foot below the pavement, is reached through a massive and molded stone portal, opening with a vestibule, 20 x 55. From this vestibule access is had to the club room, 40 x 60; the bath room, 40 x 85; lockers and dressing room, 30 x 45; the bowling alley, 20 x 115; and to the upper floor by a broad and easy staircase. The story is fourteen feet in the clear. The bath room will be fitted up in the most modern and sanitary manner. The floor walls, and ceilings will be lined with white marble. The swimming pool, 20 x 65, will have a depth of four feet at one end and eight feet at the other. The bottom and sides will be of white tile; adjoining the plunge will be the showers, twelve in number, enclosed in marble compartments, as will also be the enameled tubs and toilets. The locker rooms adjoining will be fitted up with separate lockers, etc.

"In the bowling alley will be placed two regulation-size alleys, with raised seats at either end, and sides of the room.

"From the main vestibule, with its floor of tile and walls of ornamental pressed brick and panelled oak ceiling, a stair of iron and slate will lead to the floor above. On this floor will be located the study hall and general assembly room, 80 x 135, the Prefect's rooms, 17 x 20, and the vestibule, 20 x 20.

"The study hall will have high wainscoting of oak, and the ceiling will be deeply panelled with the same material. The height will be nineteen feet between floor and ceiling. Great care will be exercised in making this a model school room, so far as light, ventilation and school furniture are concerned.

"The second floor will contain a dormitory, 80 x 125 feet, easily accommodating 140; adjoining will be located the lavatory, 35 x 65 feet, containing toilet compartments and individual marble basins. This story will be seventeen feet in the clear. The top floor will be used as a gymnasium, and will be 80 x 150, unobstructed by columns, the roof being carried on steel trusses of eighty feet spans. This room will have a double handball alley; will be fitted for indoor basketball, baseball, tennis, running track, etc., and equipped with the best modern gymnastic apparatus. The height from the floor to the lower chord of trusses, and as much more between that and the apex of the roof, will afford room for the bars, trapezes, etc.

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Ample light will be afforded through windows at sides and ends and through four large skylights in the roof.

"No pains or expense will be spared to make this building the most complete of its kind in the country. Special attention has been given to the lighting, especially in the study hall, our own plants furnishing the gas and electricity. An efficient system of ventilation will always keep the air in the building pure and fresh. The heating will be steam piped from the present boiler house.

"The drainage, plumbing, and other sanitary arrangements will be as perfect as possible."

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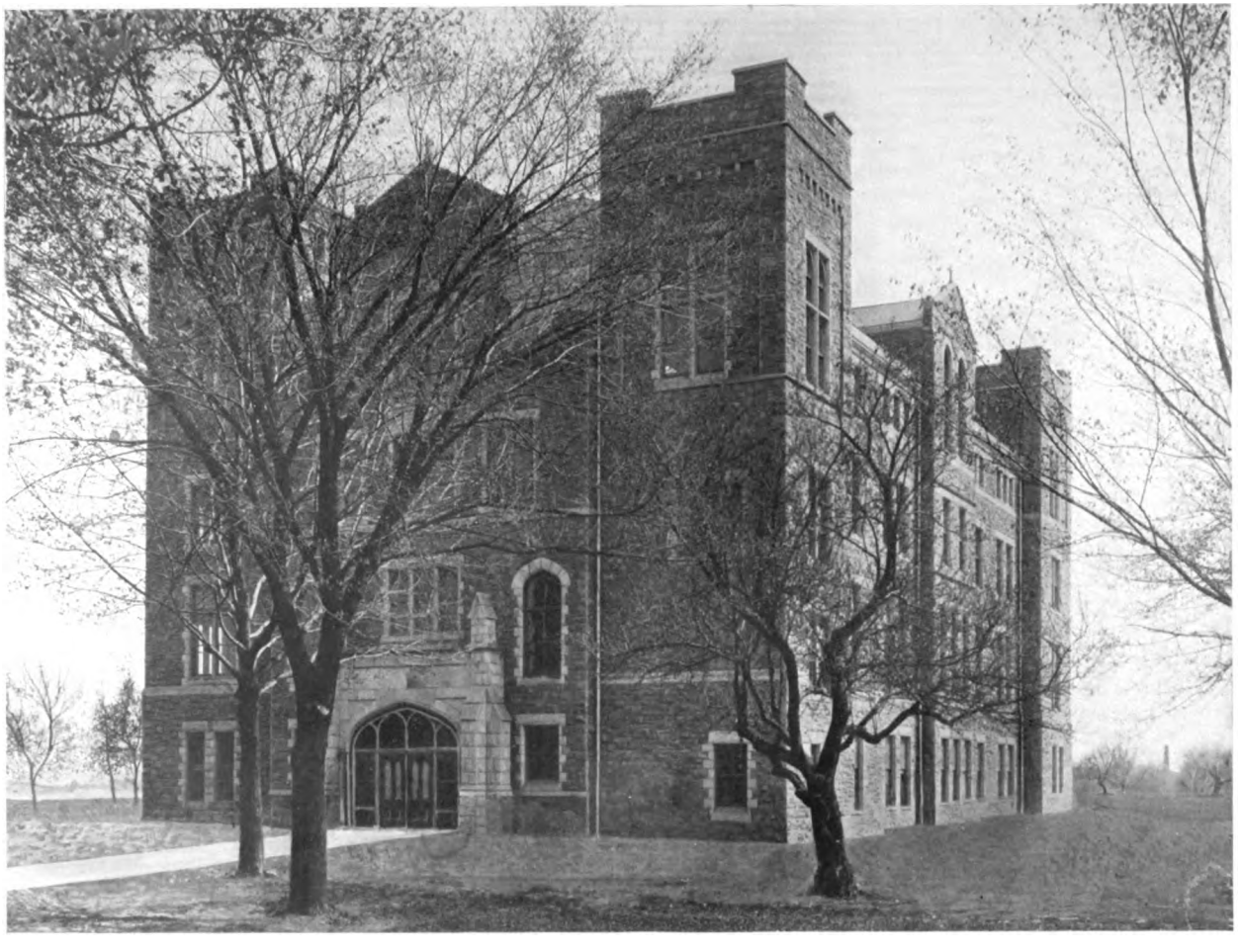

THE NEW GYMNASIUM

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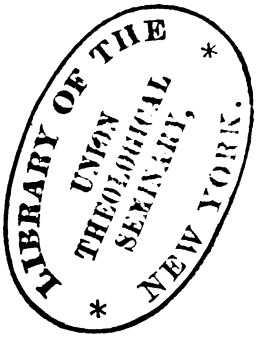

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OUR SILVER JUBILEE

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CHAPTER IV

SILVER JUBILEE OF THE SEMINARY — MORNING EXERCISES — DIGNITARIES PRESENT — AFTERNOON EXERCISES — ALUMNI ASSOCIATION FORMED — ALUMNI GAUDEAMUS.

ON November 21st, 1881, the Seminary of Our Lady of Angels completed its 25th year of existence as an institution devoted to Catholic higher education. The celebration of this great event, however, was postponed for a few days, the better to accommodate visitors coming from a distance to attend "Niagara's Silver Jubilee."

"Early on the morning of the 23d ult." (we quote our entire account from the Jubilee Supplement of the *Niagara Index*, December 3, 1881) "many alumni had already gathered to do honor to the great day. The weather, although a slightly cold wind sped along from the land of the Esquimaux, was fair. The band came out to wake the morning breezes by the sound of sweet music. So the time from morning prayers sped blithely on until the giant smoking steed on the R., W. & O. Railroad puffed into the precincts of the Seminary grounds at 10 A. M. The two palace coaches annexed bore over a hundred and thirty persons — the patrons, friends, and former students of Old Niagara. It was greeting from all sides as they stepped from the platform. But it was near the hour for the Mass, and the visitors wended their way to the new chapel.

"The celebration of the Silver Jubilee was appropriately begun by solemnly offering up the Holy Sacrifice in gratitude to God for the many favors bestowed upon the Seminary during the last quarter of a century. Right Rev. Bishop Loughlin, of Brooklyn, was the officiating prelate; Rev. M. Carroll, '64, of Brooklyn, acted as Assistant Priest; Rev. James Rogers, '61, of Buffalo, as Deacon; Rev. F. S. Henneberry, '79, of Chicago, as Subdeacon; Rev. William McNab, '66, of Medina, N. Y., as First Master of Ceremonies; Rev. Charles McMullin (seminarian), Second Master of Ceremonies. At the Credence Table were Messrs. J. Biden and P. Trauscht; Acolytes, Messrs. J. Hartley and J. Dolan; Mitre Bearers, Messrs. A. O'Rourke and M. Sullivan; Crosier Bearer, W. Morrison; Book Bearer, W. Dwyer; Candle Bearer, T. McCaffrey; Censer Bearer, W. Wilber; Direct Attendants on the Bishop,

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Messrs. T. Brady, P. Whelan, M. Kean, J. McCormack, J. Theis, T. Haire, T. Milde, and E. Duffy.

"After the Celebrant and his attendants had vested in the Community Chapel, the seminarians, clergymen and venerable prelates all marched in solemn procession to the new chapel. As they slowly wended their way to the sanctuary the deep tones of the organ reverberated through the spacious edifice, and told in grave accents of the memorable occasion about to be commemorated. In the sanctuary were Most Rev. Archbishop Lynch, C. M., of Toronto; Right Rev. Bishop Ryan, C. M., of Buffalo; Right Rev. Bishop McQuaid, of Rochester; Right Rev. Bishop Walsh, of London, Ont.; Right Rev. Bishop Crinnon, of Hamilton, Ont.; Right Rev. Bishop O'Mahoney, Australia. The choir, under the direction of Father Kircher, occupied the gallery and rendered the Gregorian chant in a masterly manner.

"The Pontifical ceremonies, always grand and imposing, and commemorative of the most sublime truths of Christianity, were on this occasion particularly affecting, both from the number of officers and the gracefulness and composure with which they executed their functions. The bright array of gold vestments, the clear and musical intonations of the anthems, the notes of the "Gloria in Excelsis Deo," which seemed to unite earth with Heaven, aroused the soul to celestial contemplation. At the conclusion of the solemn rites the Te Deum was chanted, and then Archbishop Lynch, Niagara's Founder, delivered his memorable address, which we print in full elsewhere, and which was listened to with the greatest interest by all who were present. The Alumni and students learned the history of the foundation of their Alma Mater, and they felt their hearts touched by the simple recital of the trials and discouragements that beset the cradle of their college home. After the discourse, Solemn Benediction of the Most Blessed Sacrament was given by Bishop Loughlin. The services in the chapel being concluded on the intonation of the "Laudate Pueri," the former students and visitors repaired to the old refectory to discuss the *pro* and *con* of the Jubilee banquet.

"In the afternoon the conferring of degrees took place. Up to this time no degree other than that of A. B. had been given by the faculty of the College and Seminary of Our Lady of Angels. It would seem as if the Silver Jubilee were selected as an occasion most suited for showing a further appreciation of those who had finished the very complete course required by the authorities of this

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college. The exercises took place in the old Study Hall, so familiar to all those present. Seated upon the platform were Bishop Ryan, of Buffalo; Bishop Loughlin, of Brooklyn; Archbishop Lynch, of Toronto; Bishop O'Mahony, of Australia; Bishop Walsh, of London, Ont.; Bishop Crinnon, of Hamilton, Ont.; Very Rev. Thomas J. Smith, Visitor of the Congregation of the Mission; Venerable Father Carroll, of the Chicago diocese, who had already spent sixty-five years in the ministry; Very Rev. P. V. Kavanagh, C. M., President of the Seminary; Rev. M. J. Kircher, C. M., Vice-President; the other members of the faculty, and many of the visiting clergy and laity.

"Father Kavanagh opened his remarks by expressing the pleasure which he felt in being able to present to those who had previously received the degree of Bachelor of Arts the additional one of Master of Arts. The number of graduates was, indeed, small, only twenty-seven having received degrees from the institution during the twenty-five years of its existence. But this fact should rather add to the worth of the diplomas about to be conferred, for it gave certain evidence that none but those really meriting them would receive them.

"The degree of Master of Arts was then conferred upon the following: Rev. James F. O'Hare, '67; Rev. E. W. McCarty, '67; Rev. Thomas A. Casey, '67; James Rafter, Esq., '68; Rev. Thomas Harty, '69; Rev. Edward O'Gorman, '69; Rev. John J. Hanlon, '72; Rev. John A. Reilley, '72; Rev. James Collins, '72; Rev. Michael Sally, '73; Rev. John J. Mallen, '74; Rev. Michael McLaughlin, '74; Rev. Patrick S. Dunne, '75; Rev. Nicholas McNulty, '76; Rev. James Lancaster, '76; Rev. James O'Loughlin, '76; Peter Trauscht, Esq., '78; John Biden, Esq., '78; Richard Moore, Esq., '78.

"The address to the graduates was then delivered by Right Rev. Bishop Ryan, C. M., D. D., and was a masterly effort. He voiced his opening sentences by congratulating the Faculty of the institution, the Alumni and the present students on the celebration of this twenty-fifth birthday. The President, he said, had spoken of the material assistance which he (the Bishop) has given to the Seminary in the past, and the interest which he has ever manifested for its weal. Bishop Ryan recalled how, on the morning after his consecration, when surrounded by a number of prelates, he had said that he would consider this institution as in an especial manner his own. It was, therefore, only natural, he said, if he had lent a help-

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ing hand in times of need. This was the institution on which he was to depend in no small measure for the education and training of the ecclesiastical students of his diocese.

"The education of young neophytes for the priesthood, he said with much fervor, was a subject very dear to him and was one that engrossed much of his attention. Catholic priests should be learned in the most subtle branches of education, while the severest curriculum of studies was advisable for those aspiring to the graduate's diploma. He rejoiced that the President of Niagara was able to say that degrees were conferred upon none who had not satisfactorily passed the prescribed rigorous course of studies. He would advise him to relax in nothing the present severity of the course, but, on the contrary, to make it even more stringent, since then the high estimate in which the present degree course is held by the State authorities would be increased, and our diplomas would be valued by the educational world, no matter of what religious denomination.

"He would be proud to behold the graduates of the Catholic College able to cope in every department of even worldly knowledge with the best-trained minds of the day. Catholic priests, in particular, would have to meet the greatest thinkers of opposite beliefs in the arena of religious controversy. The leading men of other creeds were well educated; some of them had received the very best training; and it was such men that the students of our seminaries would in after life be obliged to encounter. The necessity of solid knowledge was, therefore, apparent. In conclusion, he would give his voice to the sentiments of joy that the occasion had brought forth. He would congratulate the young men who had received the A. M. He remembered that on the occasion of the bi-centenary anniversary of the foundation of the Diocese of Quebec he had told the audience there present that the good Archbishop had invited him to the bi-centenary celebration, but on the tri-centenary he hoped to invite himself. He did not expect to be present in the hall where he was then, but he hoped to be a spectator looking down from the Upper Galleries. So here he might say the same. There were many who were here at our Silver Jubilee who would not be in this room on the celebration of the Golden Jubilee; but he hoped that all would be present in the Upper Galleries.

"Bishop Loughlin, of Brooklyn, on rising to speak, said that he had been called 'the old man of the assembly.' It would seem so, too, as it had been said that he was with the Seminary from the beginning — *nobiscum ab initio*. Three years ago he had celebrated

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the Silver Jubilee of his episcopacy, and on the 30th of October last he completed the fortieth year of his priesthood. For all that, on such an occasion as the present, he felt rejuvenated. If he had in any way been of service to the institution, it was in sending it students, and in rendering it material aid. Had he not the utmost confidence in the Seminary and in its management he would not have been here to-day. Many priests ordained from the Seminary were laboring with highest results in the Diocese of Brooklyn. He felt happy in stating that the warmest wishes of his heart were the further welfare of the Seminary, and he would conclude by repeating the old motto, *esto perpetua*. Bishops O'Mahoney, Walsh, and Crinnon spoke briefly, and Archbishop Lynch made the concluding remarks.

"The performance of the band, under the leadership of Professor O'Neil, were well received. To the strains of an inspiriting march the audience left the Study Hall, and the ceremony of conferring, for the first time, the Degree of Master of Arts was brought to a successful close.

"One noticeable feature throughout was the good feeling that seemed to characterize every proceeding. All were delighted at the result, and if we do not be stowed away somewhere in the "Galleries" spoken of by Bishop Ryan, we will, beyond a doubt, be on hand to record the proceedings that will mark the Golden Jubilee, to be celebrated November 21, 1906. In anticipation, we invite all to keep us company on an occasion that promises to be even more memorable than the one whose doings we have just recorded.

"The visit of the old students to Niagara has resulted in the formation of an Alumni Association. The first steps were taken on Tuesday afternoon, November 22d, in the *Niagara Index* office. At that time some twenty of the old students, gathered from different sections of the country, came to the conclusion that it would be well to present this matter to those of Niagara's Alumni who would grace the Silver Jubilee exercises with their presence. The gathering resolved to hold an informal meeting in the college parlors on the evening of the 22d. At the appointed time all assembled. Rev. J. J. Mallen, '78, of Brooklyn, N. Y., was chosen chairman. The thirty persons in attendance pledged themselves, come what might, to adhere to the project of establishing a Niagara Alumni Association. A committee of three, consisting of Revs. M. J. Malone, '75, M. A. Taylor, '76, and J. J. Mallen, '78, was appointed to wait upon the older students upon their arrival, in order to ascertain

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their views, and to request some one of them to announce, at the Jubilee Banquet, that a meeting would be held on the afternoon of Wednesday, the 23d. Rev. Martin Carroll, '64, of Brooklyn, N. Y., consented to make the announcement. After the banquet the old students proceeded to the Study Hall. Rev. James Rogers, '61, of Buffalo, N. Y., called the meeting to order, and Rev. E. McCarty, '70, of Brooklyn, N. Y., was chosen Secretary. The meeting resolved to form a General Alumni Association, and, for the time being, the question of establishing local organizations was set aside. The greatest enthusiasm prevailed throughout the proceedings. Many fine speeches were made and it was proposed that the *Niagara Index* set aside a portion of its space to be devoted to the chronicling of Alumni matters. To expedite the business, a committee on organization and by-laws was appointed. This committee comprised Gregory Doyle, M. D., '57, Syracuse; J. M. Everett, M. D., '68, Brooklyn; Charles Sutherland, '77, Troy; Revs. James Maney, '74, Albany; William O. Mahoney, '74, Albany; M. Salley, '76, Port Jervis; M. McLaughlin, '77, Chicago; P. J. Tinan, '81, Chicago; J. J. Mallen, '78, Brooklyn; N. J. McNulty, '80, Riverhead, L. I.; J. L. Reilly, '74, Albany; E. McCarty, '70, Brooklyn; James O'Connor, '68, Rochester. Rev. E. W. McCarty was selected chairman of the committee, while Rev. James Maney acted as secretary. In the few moments allowed for its deliberations the committee drew up the following plan of procedure:

"First. The name of the association will be the Niagara Alumni Association.

"Second. The Officers of the Association will be a President, five Vice-Presidents, Secretary, and Treasurer.

"Third. All will be eligible to membership who have spent one full year in the Seminary, and have left with an honorable record.

"Fourth. A yearly fee of five dollars ($5.00) will be exacted from each member to defray the expenses of Commencement Day Dinner. The Secretary will notify the members on May 15th of each year that their assessments are due, and all fees must be in the hands of the Treasurer by June 10th.

"Fifth. The annual meeting of the Association will take place at the Seminary on the last Wednesday of June, or on such date in that month as that on which the commencement exercises will be held.

"Sixth. That the *Niagara Index* be the official organ of the Association.

"At the conclusion of the ceremony of the Conferring of De-

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grees, the committee reported back to the assemblage. Rev. M. Carroll occupied the chair, owing to the unavoidable absence of Father Rogers. The Committee's report was unanimously adopted. The Niagara Alumni Association then proceeded to the election of officers. The result of the balloting was as follows: President, Rev. M. Carroll, '64, Brooklyn, N. Y.; Vice-Presidents, Revs. James Rogers, '61; J. P. McIncrow, '70; John J. Delaney, '78; M. A. Taylor, '76; W. K. Brown, M. D., '70; Secretary, Rev. E. W. McCarty, '70, Treasurer, Gregory L. Doyle, M. D., '57. A committee of three, Revs. M. A. Taylor, J. C. Long, and J. J. Mallen, was delegated to draw up a circular to be sent to all the members of the Niagara Alumni Association, to those present as well as to those who were prevented from coming. All contributed to defray the expenses of printing the circular, and Rev. James O'Connor, of Rochester, was selected as temporary treasurer. He was authorized to hand over the amount contributed to Rev. M. Cavanaugh, Treasurer of the Seminary, in trust for the *Niagara Index*. The Most Rev. and Rt. Rev. Prelates present were elected honorary members of the Association. On motion, the Association adjourned to meet again on Commencement Day, June, 1882.

"From the above condensed record of the proceedings of the organization meeting of the Niagara Alumni Association, it will be impossible to gather even the faintest idea of the great earnestness displayed by all the old students in regard to the project. That they, one and all, were heart and soul in the movement, was shown by the impassioned words in reference to 'Old Niagara' that from time to time found utterance. Allusion was made to those absent ones who were deprived of the happiness of taking part in the establishment of a society that cannot fail to unite all the former students of the Seminary more closely together, to stimulate loyalty to *Alma Mater*, and to renew the acquaintances of long ago. Our editorial on 'A New Department' was in print before we received authoritative information of the action of the Alumni in our regard. However, we can say that the *Niagara Index* is thankful to the Association for the interest manifested by it in its behalf, and it assures the members that it will endeavor to make the Alumni Department a most interesting feature of its columns. We append a partial list of those present at the organization of the Niagara Alumni Association. There were many others than those mentioned, whose names we were unable to obtain. So far as we could learn, there were present: Revs. M. Carroll, '64;

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M. Farrelly, '68; E. McCarty, A. M., '70; J. J. Mallen, A. M., '78; M. J. Malone, '75; N. J. McNulty, A. M., '80; J. J. Durick, '80; J. M. Everett, M. D., '68, of Brooklyn, N. Y.; Revs. James Rogers, '61; Wm. McNab, '66; E. Kelly, '68; B. B. Grattan, '61; M. Darcy, '68; T. S. Johnson, '75; Maurice Lee, '76; J. C. Long, '76; J. Quigley, D. D., '74; T. Donoughue, '68; D. J. Daley, '74; D. A. Walsh, '77; T. Carraher, '75; J. McGrath, '75; M. Ryan, '71; J. O'Loughlin, A. M., '79; E. McDermott, '70; P. Maloy, '61; N. Baker, '76; P. Birkery, '77; J. Roach, '79; P. S. Dunne, A. M., '78; N. Gibbons, '80; M. Connery, '69; M. O'Shea, '75; H. Connery, '81; T. Brougham, '71, and E. McShane, '72, of the Diocese of Buffalo; Revs. L. A. Campbell, '69; M. E. McLaughlin, A. M., '77; W. Horan, '77; J. J. Delaney, '78; J. J. Flaherty, '79; L. Erhardt, '79; F. Henneberry, '79; P. J. Tinan, '81, of the Archdiocese of Chicago; Revs. J. F. O'Hare, A. M., '68; J. O'Connor, '68; J. P. Stewart, '66, of the Diocese of Rochester; Revs. J. J. Hanlon, A. M., '72; W. O. Mahony, 74; J. L. Reilly, A. M., '74; J. J. O'Brien, '74; J. Maney, '74; J. F. Collins, A. M., '72; D. McGuire, '70, of the Diocese of Albany; Revs. P. McCabe, '74; J. T. Downes, '79; M. Salley, A. M., '76; M. A. Taylor, '76; J. C. Henry, '66, from the Archdiocese of New York; Revs. T. Sullivan, '67; M. R. Davis, '77, M. Fell, '77; A. Finan, '58, of the Archdiocese of Toronto; Rev. T. A. Casey, A. M., '69, of the Diocese of Erie; Rev. J. F. Loughlin, D. D., '68, of the Archdiocese of Philadelphia; Rev. J. Barron, '80, of the Diocese of Dubuque; Rev. J. M. Day, '81, of the Diocese of Davenport; Rev. J. Lancaster, A. M., '76, of the Diocese of Hartford; Gregory L. Doyle, M. D., '57, Syracuse, N. Y.; Chas. Sutherland, '77, Troy, N. Y.; F. Wilber, '77, Lockport, N. Y.; J. F. H. McGinnis, '75, Chicago, Ill.; Jos. J. Harrigan, '78, Albany, N. Y.

"On the evening of the day of the Silver Jubilee Celebration, the Alumni and Seniors gathered in the Seminary parlors to have one of those good old-time gaudeamuses which Niagara boys ever remember as a feature of their college life. It was an informal affair, bringing old tunes and old songs into prominence, and was enjoyed, we know, better than the best execution of the most carefully arranged programme could have been. The senior musical board came out in their easiest style; the halls echoed the refrains of familiar airs; the violin spoke out in pleasing strains; the piano danced in glee over the accompaniments to comical songs. Voices that we

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heard years ago, and faces that were familiar in days gone by, greeted us on every side. It seemed like a pleasant delusion as we heard the snatches of college solos spoken out from the lips of Rev. M. E. McLaughlin and caught up by the scores of those who were wont to sing the self-same melodies in days long since past. The violin solos by Rev. M. A. Taylor were sweet ones; they carried us back in imagination to times of long ago, and, as he played, we could see the eyes of old companions instinctively turned to the face of Father Rice that looked out from the penciled perspective upon the gathering with the benign smile that used to be in days of yore. We could distinguish throughout the choruses the voices of Revs. Taylor, McNulty, McLaughlin, Mallen, and Durick. The 'Baron Von Stein,' 'Down the Banks of that Lonely River,' 'Oft in the Stilly Night,' were chorused forth in grand style. Every one was bound to sing and, therefore, every one enjoyed what was going on. It was a concert of the whole; all were partakers. Father Shaw was there, the busiest of them all in suggesting old-time airs. Every song, every note from the violin and piano seemed to us like so many snatches from the past. The way in which the assembly swelled the chorus of 'Old Niagara,' and the enthusiasm which greeted that old student song, spoke to us of the love for Alma Mater which inflames the breast of the Alumni of 'Our Lady of Angels.'

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ADDRESS, LETTERS, SILVER JUBILEE POEM

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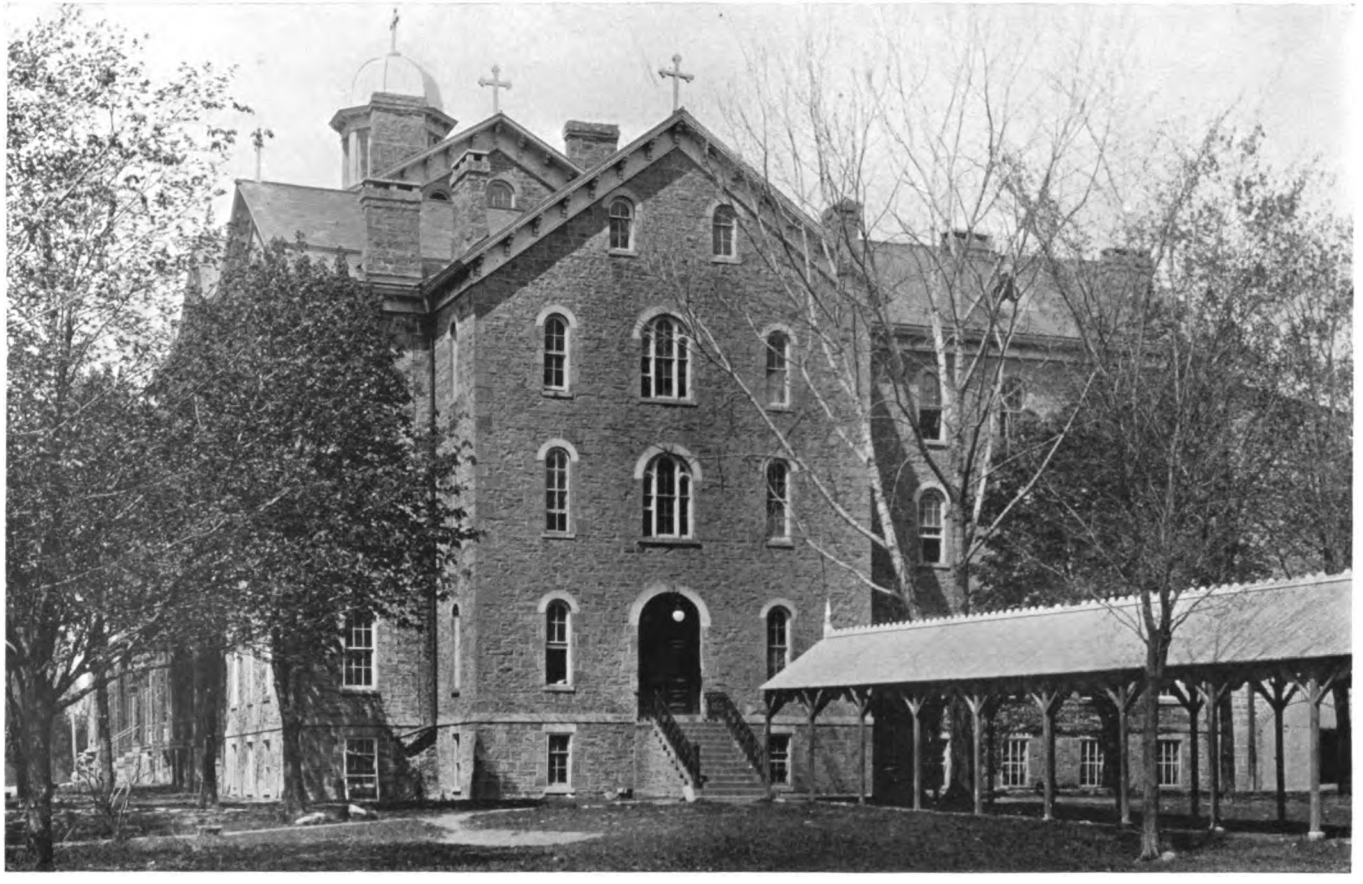

SOUTH VIEW OF MAIN BUILDING

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CHAPTER V

OUR SILVER JUBILEE (Continued) — ADDRESS OF ARCHBISHOP LYNCH — THE MUSIC — LETTERS OF REGRET — FATHER ALIZERI'S LATIN JUBILEE POEM.

"*A Domino factum est istud, et est mirabile in oculis nostris.*" —Psl. 117.

RIGHT Rev. Bishops, Venerable Clergy, and Respected Fellow Catholics — The text which I have chosen, not of a sermon or of a lecture, but of a simple narrative, you will find most appropriate when applied to the occasion which calls us together. God has done a work which could not be effected by the weak power of man. He makes use of simple instruments that His own power may be the better perceived in the grandeur of the work. Look around you here and see the magnificent prospect. The mighty Niagara River thundering as it winds its course through the huge gorge below, with its mountain banks draped, not with tiny grass, but with enormous trees; Lake Ontario spreading out its placid bosom in the distance; a lovely landscape of hill and dale and blooming country at your feet. Then look around and you will see this magnificent Seminary, crowning the highest eminence of Mont-Eagle Ridge, with the cross on its dome appealing to Heaven, and you must cry out in the depth of your soul:

"*Domine, Dominus noster quam admirabile est nomen tuum in universa terra! A Domino factum est istud et est mirabile in oculis nostris.*"

But, to trace the history of the Seminary, we must go back to seek its beginning of life in a little embryo, as it were, from which the idea sprang and was brought into a sturdy reality by the gentle and strong hand of God. A picture of Niagara Falls was presented to a little boy in Ireland. He was enamored and enchanted with it. He gazed on it again and again with astonishment and delight, and, raising his heart to God, he anxiously inquired were there Catholics living around that place where they could so well adore God, the Creator of heaven and earth and of all things? This image, this thought, and this inquiry pursued him through life till at length he beheld multitudes of Catholics around the Falls with their temples of true worship, and with a college and seminary to train priests

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in a heavenly vocation; to offer up the most holy Sacrifice of the New Law, to give honor and praise to God forever and forever. This is the work of God; the idea of conception came from Him, and the means and the perfection of the work.

This boy became a priest of the Congregation of the Mission and yearned to cross the ocean to follow his countrymen, lest in seeking a home for their children from the oppression of the stranger they might lose treasures above all others the greatest, Faith and the sacraments, that give eternal life. In Ireland no one might be without the sacraments who would wish to secure them; but in America he heard that many lived away from their ministrations. The young missionary was destined for Texas, given in charge of the Congregation of the Mission under the presidency of Monsignor Odin, Vicar Apostolic, afterwards Archbishop of New Orleans. He landed there in 1846. But Texas was far away from Niagara Falls, yet the strong power of God will work out His designs with poor and simple instruments, *suaviter et fortiter*.

In the course of time, Monsignor Timon became Bishop of Buffalo, and our young missionary, happening to meet this venerable prelate, remarked to him that he had the privilege of having Niagara Falls in his diocese. Were there Catholics around it, and had they a church? "There are a few Catholics," was the reply, "but there is no church. Come to us and we shall have a church and a seminary also." A heavy sigh was the only response. The history of the various little ways and steps that blindly led the young missionary, after a lapse of years, on to Niagara Falls would not be uninteresting, yet the narrative would be too long for the present occasion. He was on the point of death three times, was anointed once, and had no priest within a hundred miles of him, and was in an almost fatal malady at another time. He became afterwards Superior of the Seminary of St. Mary of the Barrens, Missouri; was sent in 1855 as delegate to a general Assembly of the Order at Paris, and there secured from the Superior-General of the Congregation, Very Rev. Fr. Etienne, permission to found a house of the Order in the Diocese of Buffalo.

On his return to America he was invited to give a retreat to the clergy of Buffalo, and during that time agreed, with the permission of the then Visitor, to accept a farm and a small house on the lake shore some miles from Buffalo, there to commence a seminary. Niagara Falls could not be thought of. Land there was very dear, and little to be sold; and even if there were, there was not sufficient

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money to purchase it, yet the young priest would turn from time to time towards Niagara Falls and say: "Thy will, O God, be done." An addition was being built to a small farm house on the lake shore to fit it for the commencement of a seminary. In the meantime the missionary was giving missions single-handed, preaching three times a day, and hearing confessions almost continually, even far into the night. He was prostrated by sickness, superinduced by fatigue and cold, and his old malady, chills and fever, returned.

He went to the bleak farm house on the shore to recuperate, but Bishop Timon soon came on to see him and ordered him to the Sisters' Hospital, and henceforth the lake shore project was abandoned. It had been undertaken through pure obedience and under the pinch of poverty; but was always considered as not the place while there was a hope of procuring land at Niagara Falls for a seminary. At last a new idea came up. There was a good building then vacated in the environs of Buffalo, where the zealous Father Early had a home for orphan boys. It was proposed to open the seminary in this provisionally for the winter, and to wait on the Holy Providence of God for a better place. Accordingly, on the 21st of November, 1856, the Feast of the Presentation of the Blessed Virgin Mary, an appropriate festival for young ecclesiastics, and on which our missionary made his vows in his order, a half dozen students were collected together.

These few boys could not occupy the time of two priests, so the good Father Monaghan was teacher, director, procurator, and factotum of the embryo college and seminary; whilst Father Lynch — we name him now — occupied himself in giving missions and collecting funds for the future establishment. During the Christmas vacation the idea of seeking a place at Niagara Falls was ripe for expression, and a visit was made to the place by the two priests. An obliging cabman told them that he knew of no land to be disposed of around the Falls, but that he thought that land could be procured far down the river towards Lewiston. Thither they directed their course, and found the Vedder farm for sale on the banks of the Niagara River.

The view from it was grand and sublime. There was a magnificent grove of trees then on the spot, since ruthlessly cut down. Returning they called on Mr. Vedder, near Suspension Bridge, and under his veranda, whilst the snow was falling thick and fast, a bargain was concluded for the farm of a hundred acres at seventy-five dollars an acre, payable cash down in one year. The purchasers

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were now, indeed, children of Providence. They had no money to speak of, and seven thousand five hundred dollars were to be paid in one year. This, indeed, was the folly of the Cross, yet there was a joy and a gladness all around.

A place was temporarily secured near Niagara Falls, where God would be worshiped in spirit and in truth, where the incense of sacrifice and prayer would ascend from the depths of big hearts to a good and merciful God. The year was passing by rapidly, but money did not come in fast. And to make matters more gloomy, Vedder was reported to have regretted his sale. Yet Father Lynch continues to give missions and to visit the Seminary occasionally. In the course of this year it was found that the trustees of the De Veaux College had over two hundred acres of land for sale adjoining the late purchase, and by the aid of Mr. Thomas, a very respectable merchant of Buffalo, this, too, was purchased, and then the debt was now more than trebled. There is need now of confidence in God and prayer. On this new farm there was a brick house used as a hotel. To this the Seminary was moved on the 1st of May, the month of Mary; for every move and undertaking was commenced on one of the festivals of our good and Immaculate Mother. Thus, the Seminary was called after her, under the title of "Our Lady of Angels," that the inmates might be, as it were, her angels in purity and fervor. The barroom of the hotel did very well for a sacristy, and a tenpin alley, with some improvements and extra blessings, was fitted up for a chapel.

Thus did our Lord take up his abode in another shelter attached to an inn. But the money must be found within a year to secure the purchase of the Vedder farm. The terms of the other farm purchased were easy. Now a stronger effort must be made, more earnest prayers must be offered up to God to secure and perfect His own work, for it never came into our heads for one moment that we were tempting Him by, what the world would call, our mad purchases, for we were convinced that God had chosen this spot, the most famous on this continent, that His name might be glorified, and the gospel truth go forth from a place which exhibits such grandeur in the temporal order. Masses and prayers for the souls in purgatory were the usual devotions of the day, and earnestly was this duty performed both by priests and students. Beads and visits to the Blessed Sacrament were added, and became, as it were, the lightning rod that attracted the mercy of Heaven. Souls released from purgatory are powerful intercessors before the

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throne of God. Father Lynch, strong in his confidence in God, continued to give missions and retreats, and to collect funds for the Seminary. The Cathedral in Buffalo contributed a large sum, as did other places. All the subscriptions were not, however, paid in full.

There were many kind and good friends, and liberal ones, too. Bishop Timon gave the commencement of a good library, and Father Gleason often gladdened the heart of the good missionary, especially at one time on the cars; he first emptied his purse and then his pockets, and only kept what brought him to Waterloo. Mr. Maurice Vaughan was very generous and kind. The ladies of the Sacred Heart Convent, of Rochester, made large presents to the Seminary. We must omit many other names, but not that of Father Early. We must hurry on to mention one of the great marks of Our Blessed Lord's holy Providence.

Whilst giving a mission to the young men at the Cathedral of Buffalo, Father Lynch was struck down with what appeared to be erysipelas of the head. Many thought it was all over with him, that he had run his course; life and death were in the balance for a few days; the doctors and sisters had little hopes; he had been already on the point of death three times; he was anointed once and at death's door another time, but had no priest within a hundred miles of him, and still recovered. When the malady was at its height on this occasion, Rev. Father McGuinness, formerly of Brooklyn, came to see him, but the patient could not speak. The next day the priest returned, and Father Lynch was able to say a few words.

The priest told him a very pleasant story — that he was saying masses and was praying to God for about three months to know His will as to what good work he should apply ten thousand dollars; that he was inspired to come to consult the saintly Bishop Timon for advice, and that the Bishop had sent him to Father Lynch. This good news hastened the cure of the sick man. What thanksgiving and gratitude to God pervaded all hearts! But then another difficulty lay in the way — that the ten thousand dollars was locked up in a second mortgage on a Brooklyn church, and very serious reasons were adduced for leaving it there. In fact, the case was very embarrassing. The good, the zealous, the generous-hearted, the Columbkill of church-builders in America, Bishop Loughlin, chased away all difficulties, and the money, after much trouble, was obtained; hence, the first Bishop of Brooklyn can be justly looked upon as a joint founder of this establishment with Bishop Timon and the present Archbishop of Toronto.

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There is a little episode that may be added here. The ten thousand dollar cheque was to be forwarded to Suspension Bridge. It went astray, however, and every post office in the country was telegraphed to, to search for this letter. This gave rise to a widespread report that Father Lynch was receiving every day cheques of ten thousand dollars, and that, in fact, he was going to found a second Rome on the banks of Niagara. The cheque had gone astray to Natchez, but it was found. Is not the finger of God here? St. Teresa used to say that a sixpence and Teresa would not go far; but sixpence, Teresa, and God Almighty could accomplish all things.

Let us now speak of the personnel of the house. Those whom the providence of God brought together were good, generous, and pious youths, but not all perfect. It would be frivolous to suppose that they were born before the sin of Adam. It is an awful responsibility to undertake to educate large numbers of other people's children, generally when passions are the strongest, and hearts and consciences yet to be formed. There was good will amongst them. Piety and an earnest love of the superiors and of the place are still the traditions of this Seminary. The idea was strongly impressed upon them that the house and grounds belonged to God, that they were His children, and should take care of their Father's property, that they were collected together to prepare themselves to be good citizens of the world and to save their souls at any rate, and that some were destined to become good priests to co-operate with God in the salvation of souls, that no mean eyeservers, or hypocrites, nor immoral talkers should be tolerated amongst them, and a compact was entered into amongst the boys themselves to take means to banish any boy that was immodest in word or in deed, and that necessary removals should be made, generally at the Christmas, Summer or Easter vacation, in order to save the feelings of both boys and parents. The students at recreation time and on play days took delight in working the farm and doing many little things which saved money.

The rules were few, but well kept. Silence in the dormitory and study hall or on entering any house in the neighborhood was the most rigid. To banish the idea of eyeserving and acting only from fear of the Prefect, it was agreed amongst the students that a statue of the Blessed Virgin was quite a sufficient Prefect for the study hall. Accordingly, a small altar was erected in it, and a statue of Our Blessed Lady placed on it, and thus perfect silence and close study reigned, under the eyes of the Immaculate Queen of Heaven,

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amongst her good and devoted children. Our Holy Father, Pope Pius IX., of holy memory, hearing from Bishop Timon that the Niagara students, imitating those of St. Mary of the Barrens, had no Prefect in the study hall except the Blessed Virgin, the Pope, with his own blessed hand, wrote three lines under the Brief by which he accorded one hundred days' indulgence to the students every time they studied before this Prefect.

His Holiness, some years before, expressed to Father Lynch his great surprise that the American boys that he heard were *so wild and fond of liberty and hard to govern, should be brought to such perfect discipline.* In reply, the priest said: "Holy Father, when those noble American boys are taken kindly and lovingly, and reasoned with, they are the easiest governed in the world; they can be brought to voluntarily acknowledge their own faults and to apologize for them; for one of the rules of our Seminary is, that a fault confessed is a fault condoned. The boys are truthful, fearless, and honorable, and always keep their word." Tears rolled down from the large and brilliant eyes of the Holy Father, and he said he had great hopes of the American Church when young ecclesiastics showed such a spirit.

Our first examination was held a few months after the opening at Niagara. It was not a very brilliant affair, but there was something very encouraging about it. A Bishop and twenty-six priests honored and encouraged the infant Seminary by their presence, and, not wonderful to relate, the twenty-six priests outnumbered the students by two, so that the clergy from the very beginning were the great patrons of this institution. Our very poverty was the source of future wealth. Being obliged to go around a good deal, not idly, the Seminary became known, and friends were procured. The very idea of Niagara Falls being the center for a college or seminary of the true faith acted as a charm. The cross on the Seminary building was a wonder, indeed, and an attraction. An old gentleman, a farmer of the neighborhood of Youngstown, drove up one day to the house and asked what was the meaning of the cross, adding that he had passed there for forty years and saw no such sign before. He was a stray waif from Ireland. In his early youth he was brought to this country and hired with a farmer, whose daughter he married. The cross brought back to his mind misty recollections of his old faith.

Now, a word about the immediate neighbors of the Seminary. At first they were in perfect dismay when they found that a Catholic

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college was to be established in their midst. What, say they, if Protestant students be so bad and such a torment to their neighbors, how much more dangerous must Catholic boys be? Thus they acted, burnished up their old weapons, and looked around the fences of their peach orchards, and gave warning to their children and servants. Months rolled on, and no outrage on their gardens or households; then disappointment was turned into respect, and generosity, too, and they displayed them by giving the boys a ride in their wagons and an odd basket of peaches, and it was the pride and delight of some to come to the exhibitions. It was our delight on festival days to cross over to the island at Niagara Falls and there sing the *Magnificat* and other canticles in praise of God and His blessed Mother. The scene was grand and the chant was soul-stirring. Before us was the mighty cataract with clouds of incense arising at Nature's high altar.

The booming of the falling torrents was a solemn bass to the voices of praise of a few Catholic boys, with pure hearts and noble intentions and resolves to serve God, who speaks in the voice of many waters. On an Ascension Thursday all approached Holy Communion, and dinner, followed by vespers, at the Falls was promised, but, alas! the rain came down in torrents. After breakfast Father Lynch playfully told the boys how the Sisters of Charity always obtained from God a fine day for their Corpus Christi procession in Paris. To his surprise he heard soon after breakfast the *Magnificat* chanted in the chapel, and towards the end of it thought he should not discourage the simple faith of those good children, and went to the chapel and sang the prayer at the end. No wonder that a fine day rewarded their piety and child-like faith. One boy, however, a little less confiding than the others, was bringing his umbrella with him. When his companions saw this they so laughed at him that he ran back and deposited his umbrella in the hall. The day turned out delightful.

But my grave and respectable audience will pardon the mention of those simple things. But has not God chosen the simple and unwise to confound the learned and prudent? Then there were our sacred grounds — nothing to be heard there but the rosary or pious conversations and hymns. The steep and high banks near the raging rapids were too dangerous to play near, hence there was good reason to consecrate the place to God and to pray.

The wild project of a penniless enthusiast of erecting a seminary at Niagara Falls was not at all relished by some of the prudent

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and the wise of the Order. They wished to have it to say after the failure that they never approved of the undertaking. But the smile of the new Visitor, Very Rev. Father Ryan, threw sunshine over the cradle of the infant Seminary. More hope and courage after that kind visit lit up the hearts of the humble toilers. Father Lynch, against his own judgment and will, was called off to other work in Canada, but the work of his best love was always very dear to him. The mother loves her child the more in proportion to her sufferings for him.

To have the Church of Christ well represented at Niagara Falls was yet dear to him, and one of his first acts on going to Toronto was to purchase two hundred acres of land on the Canada side, and there to-day is erected a magnificent convent of the Ladies of Loretto, called of the Blessed Sacrament, where, he hopes, the community will soon be numerous enough to have perpetual adoration of the Blessed Sacrament. God must have continual worship here. There is also a monastery of our Blessed Lady of Mount Carmel being erected on the edge of the Falls, where the weary pilgrim in search of the sublime may find a rest and retreat for the wants of his soul in a higher spiritual life in the solitude of the monastery.

Days of trial were in the order of Providence for the Seminary. Trials purify internally, and cause the externals to flourish. The first superiors of the Seminary feared very much that bad boys should gain admission into the Seminary. The example of the defeat of the Hebrew army on account of the sin of one of its soldiers often passed through the minds of the Superiors of this Seminary; but with all reasonable precaution, not perhaps enough, some will be admitted who should not. The fiery ordeal through which the Seminary passed proved in the end a blessing from God, though at the time it might appear as chastisement. It arose more beautiful and grand from its purification, and, like the days of Job, the last were more glorious than the first. The Holy Father honored the resurrection of the Seminary by his blessing and by a noble contribution, and a vast number of friends did honor to themselves and religion by following the noble example of the Holy Father.

This fire made the Seminary more known, and a greater number of students than before was attracted to it. The self-devotedness of the superiors and students during and after the fire was most heroic. One life — a precious and holy one — was lost to earth, but gained to Heaven, whose tomb in the cemetery is a constant reminder of sacrifice and victory. The students, after the fire,

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loathed to leave the place of their love; they were kindly and hospitably entertained by noble hearts in the neighborhood, and by Bishop Timon, the Sisters of Charity of Buffalo, and other friends. At last, however, the word of obedience came, and all went to their homes or other seminaries, resolved to return as soon as their own loved one would be rebuilt.

The Superiors, too, had their large share of trial over and above the burning. Sickness, both of body and heart, attacked them, but God was the Consoler here again. The heart of parents, brothers, and students was the mainstay of the Seminary. At the very beginning, in a small tavern, it could no longer maintain the number of students who insisted on entering. They put up with any scant accommodation. There was a very large barn near the house, and this, with their own hands during recreation hours, aided by a carpenter, they fitted up, not elegantly, but comfortably, as a residence. It was as good as the first buildings of Clairveaux or Cluny that sheltered the holy monks who flocked to those places in St. Bernard's time. The refitted barn was facetiously called by the boys "The University," and it well deserved the name. I recollect in one corner of it was the oven, where good bread was baked by the brothers. I need not enumerate all the uses it was put to. The noble spirit of generosity between the community and the pupils amongst themselves, and the love of the place, I am happy to hear, reigns still; and long may it continue, and may it fulfill the primary intentions of its founders.

Of the students who entered the Seminary for the first three and four years thirty-five became priests. The total number during twenty-five years is estimated at about three hundred, of whom two hundred and fifty were ordained in the Seminary; the others, after studying their classics or philosophy, went to other seminaries and were ordained. Was the selection to the priesthood so perfect that none of them disedified the Church and caused pain and confusion to their Bishops and to their former Superiors? We cannot suppose this; but we are assured, all things taken into account, the students of Our Lady of Angels have as good a record as those of any other seminary in this country or in Europe.

Let me here record again what was insinuated before, that it was the primary intention of the first founders of this institution, in the first place, to have a home or seminary where the primitive spirit of the Gospel, which portrayed the lives of the first Christians, should be exhibited in the lives and morals of the inmates here;

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and, in the second place, that sacred science and its handmaids, the secular sciences, should be brought to their perfection as far as human efforts could bring them; that here should dwell a happy family of God's chosen children, frank, open, truthful, honorable, devout, pious, and religious; no meanness, no eyeserving as slaves, but enjoying this freedom as becomes the children of Christ and His Gospel, partaking of all the grand privileges of members of the Church, their souls frequently fed and nourished on the bread of eternal life, one heart and one soul, all for God and His Church, for our Blessed Mother and the Saints.

And, as true science leads to God in searching out the wonderful workings of His Providence in the laws that govern this terrestrial and celestial world that we see and which surrounds us, these must be studied with awe and respect. The more the mind penetrates into the ways and workings of God in this world, the more the mind and heart should be lifted up to the great Creator and preserver of all things. A true philosopher must be a real adorer and servant of God. The perverted philosopher assumes his own hallucinations as first principles and proofs, is led from one absurdity to another, and is confounded in his own confusion; but what is equally strange is that he is followed, lauded, and praised by those who should have sense. The grand and sublime sciences of God and His laws in the moral order is called Divinity or Theology, as taught by the Angel of the schools, St. Thomas, and that it should be studied deeply, leisurely, and properly, was the earnest desire and ambition of the first founders of the institution.

A two years' course of mental philosophy after the study of astronomy, geology, and other kindred sciences, with seven years of theology, canon law, Sacred Scriptures, homiletics, and other sacred branches, would not appear to be too long a course for a student to be thoroughly initiated in the human and Divine sciences. I say initiated, because the study of these sciences only ends in seeing the beatific vision of God. St. Patrick did not lose time whilst visiting and learning in the famous Monasteries of Europe, for he was, as tradition says, forty-seven years of age when he came to evangelize the Irish nation. Large funds are necessary to attain this desired course of studies, but funds will be showered from Heaven on those who will commence a work with a strong determination to accomplish it with God's assistance.

The Catholic Church in America is in one of the freest countries of the world. It depends on the Catholics themselves to make their

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churchmen the most refined and cultured, and the most learned in the sciences, as they must be the purest in morals, the mainstay of society at large. It is true, that at the commencement of the great Catholic immigration into this country, priests were wanting, and there was a great loss in the children of the first generation, but at present the organization of the Church is very satisfactory, thanks to the sacrifices of their clergy and people. The Public School system, however, forced against the consciences of the Catholics, is a stigma on the otherwise fair escutcheon of America; but this, we hope, with the advance of education and a proper knowledge of what liberty means, to see removed. In monarchial Canada this liberty of conscience is complete. A man is not taxed for an education for his children against which his conscience revolts.

The Catholics of Lower Canada, though in great majority, with true liberality and fairness, passed a law permitting their Protestant fellow-citizens to apply their school taxes to support their own schools; and with this example before them, the Protestants of Upper Canada passed a law also permitting their Catholic fellow-citizens to support their own schools by their own taxes. We hope to see the same fairness in the United States. The government of the country is hardly as yet a century old; it is in its herculean infancy, and we hope great things with the progress of true education.

Archbishops, bishops, priests, and religious orders of both sexes are multiplying, and, thanks to the sacrifices made by those religious bodies, the Christian education of children and the spiritual wants of the parents are well attended to. But the first century of the real life of the Church in this country is not, as yet, completed, and if the progress in the future, with large resources and means, be in proportion to the past, a most glorious future awaits the Church of America. There is no impeding its progress; it is Christ's Church, having the promises of indestructibility, and it will conquer. Our non-Catholic friends need not be alarmed, for the Catholic Church has always been the friend and protector of true freedom, not of licentiousness, the support of good government, not of tyranny, the true guide of the people towards happiness here and hereafter.

From statistics, gathered rather imperfectly, the occupations of life engaged in by the students who passed through the Seminary are as follows: Priests, accurately as can be estimated, are 300, of whom about 230 were ordained in the Seminary; physicians, 25;

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lawyers, known, 47; professors in colleges and schools, 40; editors of newspapers, 15; bankers and brokers, 25; merchants, 245; respectable and distinguished members of the Legislatures, and politicians, with innumerable clerks, bookkeepers, etc. This is a respectable record, and we trust that these gentlemen do not forget their early religious instructions and the care of the one thing necessary. I have trespassed upon your indulgence too long. I will leave it now to the real orators, who will address you, to give the more glorious history of the triumphs of the College and Seminary in its latter years; I have simply narrated its infant history. The presence of so many of its former students and friends is an evidence of the hold which this institution has on their good will and affections. May they long continue to shed around them the halo of a good, sound, and religious education, and may the students of the present and the future be men that their parents, their Church, and their country may be proud of. Above all, may they rejoice always in the happiness of a good and upright conscience.

"Crowded columns, already protesting against their burden of print, necessarily forbid us space to speak with satisfaction about the music, which proved so remarkable a source of credit on 'Anniversary Day.' The intended afternoon concert was found impracticable, and was happily withdrawn in favor of the splendid entertainment of eloquence which our Rt. Rev. guests freely and brilliantly supplied. But, had the programme been followed out, we have reason to suppose it would have been a musical success. The *soirees* in the parlor were altogether improvised, but a genuine treat was there afforded us by the choruses of well-voiced alumni — surprisingly so by Fathers Taylor and McLaughlin.

"However, with honest pride our own Seminary Choir and their able Director, Father Kircher, can unblushingly accept the ovation accorded them by unanimous voice for their successful rendition of the sacred music during the morning service. All the more pronounced success, because of the disadvantages which they encountered in a spacious, unfinished building, whose naked stone walls and vacant, irregular vaults, render it unfavorable in nothing more than in its acoustics. We share Father Kircher's pleasant disappointment that his patient efforts did not result in the failure he feared. The programme, as already published, shows the music of the Mass to have been the Gregorian Chant of the official Gradual — the single exception being Arcadel's 'Ave Maria' at the Offertory.

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Apart from being a masterpiece, this composition is, in itself, very pleasing; no wonder, then, it bore off the greatest share of compliment and surprise. A 'Te Deum' by Stein, was also the subject of much favorable comment. Delicacy, on any other occasion, would command silence, but the outspoken admiration of many honored visitors forces us to award an unusual measure of praise. Much, indeed, must have been the enthusiasm of the hot moment, still there remains sufficient congratulation — the result of calm conviction.

"Of this we are certain and glad that, if it were a triumph for the singers, it was a greater triumph for that kind of singing, namely, correct sacred chant. A movement toward this long needed reform in liturgical music has, for some time, been in action; but feeble help and favor are lent it because it is misunderstood; often because it is poorly conducted.

"It is to our credit, it is something important and significant, to have enlisted the admiration of those who are accustomed to far different music; who, probably, have always sought the summit of musical art in *bravura arias*. If they have borne away altered convictions on our account, then the triumph is complete.

"It is not our purpose to forget the band and orchestra, although our intention was primarily to deal only with the vocal music of the occasion. During the afternoon exercises these two organizations furnished music which is seldom excelled by any but professionals. They enlivened the morning by their sprightly airs, and lent prestige to the whole celebration by the ability which they displayed in rendering suitable and appropriate pieces. Professor O'Neil, and all who have aught to do with either the band or orchestra, may well be proud of the treats which these organizations contributed to the festivities on the 23d ult.

"Many letters and telegrams were received from different prelates throughout the country regretting their inability to be present at the Silver Jubilee celebration. We would wish to be able to give them all publication. Congratulatory epistles were received by Father Kavanagh from Rt. Rev. R. Gilmour, of Cleveland, O.; Rt. Rev. J. V. Cleary, of Kingston, Canada; Rt. Rev. J. F. Janet, Vic. Apostolic of North America; Rt. Rev. J. O'Connor, of Omaha, Neb.; Rt. Rev. P. J. Ryan, of St. Louis, Mo.; Rt. Rev. E. P. Wadhams, of Ogdensburg, N. Y.; Rt. Rev. F. Mullen, Erie, Pa.; Bishop Conroy, and many others. Over two hundred letters were received from old students whom previous engagements

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prevented from being here. Of the Bishop's letters we have room for the following:

BALTIMORE, Nov. 9, 1891.

Rev. Dear Sir: — Please accept my cordial thanks for your kind invitation to attend the Silver Jubilee of your admirable institution. I have a great desire to be present, not only for the purpose of participating in the festivities of the occasion, but also to join with the distinguished prelates mentioned in your letter, in honoring an institution which has already done so much in the cause of religion in our country. If one good priest animated by that true spirit so well portrayed by Mgr. Ryan in his recent sermon in New York, can effect so much good, how inestimable are the blessings already conferred by the Young Mother of so many priests? I pray for your institution centuries of continued usefulness and prosperity. I have an engagement on the 21st and 22d, which will deprive me of the pleasure of accepting your invitation. Believe me, Rev. Dear Father, to remain,

Yours faithfully in Christ,
JAMES GIBBONS,
Archbishop of Baltimore.

HARRISBURG, Nov. 17, 1881.

REV. P. V. KAVANAGH, C. M.

Rev. Dear Sir: — I have just received your kind invitation to be present at the Silver Jubilee of your Seminary on the 23d inst. It would give me, I assure you, very great pleasure to be with you on that joyous occasion, and share in your pleasure with so many of my good friends. . . . Were I free, I certainly would make a great effort to be with you, for I fully recognize the good that has been wrought through your institution during the quarter of a century of its existence, and am by no means unmindful of the agreeable relations that have always been between us, and the kindness you and your faculty were ever ready to manifest when I had occasion to place ecclesiastical students under your careful training. Wishing you a grand success on your Jubilee Festival, with the recurrence of many a succeeding one in the history of your College and Seminary.

I am very sincerely yours,
J. F. SHANAHAN,
Bishop of Harrisburg.

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ALBANY, Nov. 18, 1881.

Dear Rev. Father: — I have the honor of acknowledging the receipt of the kind invitation tendered me in your own name and in the name of the members of the faculty to be present at the celebration of the twenty-fifth anniversary, on the 23d inst. I regret that pressing official duties will not allow me to have the honor on that day, and to be with you on an occasion of great interest, not only to all those immediately connected with the Seminary of Our Lady of Angels, or even to your own community, but to the Church in this country, and, indeed, to the Church at large. Although compelled to be absent, I shall not fail to take a deep interest in all that may be said or done on the occasion. I hope and pray that it may conduce to the extension and perpetuation of the great work already begun and brought to so high a state of perfection, and that they who may come later to carry on this work may walk steadily and faithfully in the footprints of yourselves and of your most worthy and illustrious predecessors. I remain, with very great respect,

Your humble servant,
FRANCIS,
Bishop of Albany.

DAVENPORT, Nov. 21, 1881.

My Dear Father Kavanagh: . . . Had it been possible I would be delighted to witness the grand festivity of the Jubilee of Our Lady of Angels. I congratulate you and the other members of your faculty on the services that your seminary has done for religion during its first twenty-five years, and have no doubt but it is the beginning of its grand career.

Most truly and respectfully yours,
J. C. McMULLEN,
Bishop of Davenport.

SCRANTON, Nov. 21, 1881.

Rev. P. C. Kavanagh, C. M.

Rev. Dear Sir: — In reply to your cordial invitation, requesting me to be present at the twenty-fifth celebration of the foundation of the Seminary of Our Lady of Angels, I regret that my previous engagements will not allow me to be with you on that day. Nothing

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would give me more pleasure. Your institution has been the means of great good to religion in many parts of this country and my prayer and hope are that it may, through the agency of the devoted children of St. Vincent of Paul, accomplish still more in the future.

Yours sincerely,
W. O'HARA,
Bishop of Scranton.

"We conclude our exhaustive account of Niagara's Silver Jubilee with the following Latin poem, written by the Rev. Joseph Alizeri, C. M., of Germantown, Pa.:

REGINAE ANGELORUM NIAGARENSI.

Die anniversaria Niagarensis Seminarii Angelorum Reginae dicati.

Hic adsis, precor, e coelo delapsa sereno,
Hic adsis, Christi tu sine labe parens,
Te rogat hic adsis nostrae pia turba juventae
Te rogat et cleri plurima turba tui.
Namque dies festa, insolito tam plena triumpho
Absentem prorsus nunc vetat esse Matrem.
Hic adsis, vultum et nobis ostende serenum
Quo nullus coelis gratior esse potest,
Divinisque fluant suavissima verba labellis
Quae natis spondent plurima dona tuis.
Haec mane dum summo volvebam mente, latebam
In templo, repetens haec mea vota, *novo*,
Adstitit extemplo Coeli Regina precanti
Pluribus angelicis concomitata choris.
Et radians aderat noster Vincentius, alba
Indutus stola — quae nive candidior.
Haud aberant rubra fulgentes veste, decoram
Gestantes palmam — martyr uterque — manu,
Perborius, *Cletusque* simul — par nobile fratrum —
Quos ornat rubeo chorda colore micans.
Atque Robertus adest *Ricenus*, ad aethera vectus
Cum cinerem excepit terra remota suum,
Et *Tonatorus*, festivus *Burkus*, et ipse
Continua insignis, tu, bone *Calve*, prece.
Adstabat verbis notus *Barberus* amoenis,
Percharus Matri, credite, Virgineæ;
Severus *Knowdus*, *MacGerryus*, atque facetus

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Cui nunquam ingenui displicuere sales
Marcus et Antonius, Janseni fervidus hostis;
Mole *Koop* tenuis, sed bene mente gigas.
Imberbisque aderat Germana ex gente *Piperus*,
Alter Aloysius, sic pia fama refert.
Sed facile princeps aderat *Monahanius*, omnes
Confratres superans simplicitate suos.
Post omnes vidi minimum, vultuque remisso,
Qui Vincentinum liquit ovile pium;
Ex nobis abiit, rediit sed protinus; illum
Restituit nobis nobile martyrium.
Adstabant alii majori luce decori,
Quos etiam in coelis infula sancta tegit,
Timonus nec non *Domenechus*, *Odinus*, *Amatus*,
Quique rosis vernis nomen habet *roseum*,
Ecclesiae in terris sidera conspicua.
Adstabant plures — lectissima corona — sorores;
Diceres angelicos assimilare choros,
Gestabant roseam capite unaquaeque coronam;
Biblicus hanc illis Lazarus ipse parat.
Lilia gestabant manibus bene olentia puris,
Alpino indubie candidiora mire;
Namque suos faciunt quos infortunia vexant,
Atque rosa est cordis dulcis imago pii.
Non aberat quondam flammis *Hopkinsius* ustus,
Sol veluti coelo luce nitens nimia.
" Conticuere omnes, intentique ora tenebant "
Cum Regina istud protulit eloquium
Esto perpetua! pietatis tu optima sedes,
Quam nostrae quondam constituere manus,
Qua pietas floret, qua, me custode, fideli
Adduntur clero plurima membra pio.
Hic viget aeternae divina scientia mentis
Qua manet in terris intemerata fides.
Esto perpetua! incolumis durabis in aevum,
Auspiciis nunquam tu peritura meis.
Instar rupis eris quam ventus et unda fatigant,
Quam nec tantillum saeva procella movet.
Non te turbabit nigris calumnia verbis,
Nec molli furtim blanditie hypocrisis;
Non Satanas audax secunda vice redibit

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Te rursum flammis urere tartareis.
Ac hisce in terris, veteri quas addidit orbi
Italus antiquae nauta decus Genuae,
Te cuncti sanctam, laudabunt atque beatam
Te Matrem dicent Prolis Apostolicae.
Subrisit verbis Divus Vincentius istis,
Et grates semper, sint tibi, Mater, ait
Nec mora; Coelicolae plausum emisere decorum
Et finem obtinuit visio sancta suum.
Plaudite vos omnes: manibus date lilia plenis,
Prodeat ex labiis laus generosa piis,
Prodeat in primis ferventi ex pectore; nobis
Festivam hanc fecit Virgo beata diem.

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NIAGARA UNIVERSITY

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CHAPTER VI

CHANGE OF TITLE — "NIAGARA UNIVERSITY" — TEXT OF CHARTER — SCHOOL OF MEDICINE ESTABLISHED — HISTORICAL SKETCH BY DR. HUBBELL — REPORT OF THE "BUFFALO EXPRESS" ON THE ELEVENTH COMMENCEMENT OF THE MEDICAL SCHOOL.

THE erection of the College and Seminary of Our Lady of Angels into a university was one of the most radical changes effected in our institution since its foundation. The S. O. L. A. of former times gave way to the Niagara University of the present — as far as legal title is concerned, but no further. As the stereotyped announcement in our catalogue has it, "none of the honored and sacred memories of the past shall be broken or marred. The Seminary of Our Lady of Angels both in name and individuality shall still be preserved; but instead of standing alone, as heretofore, it has been associated with other departments of learning."

Some adverse criticism was passed on the faculty of '83 for adopting the seemingly grandiose title of Niagara University, as though new ambitions had seized the governing body of that year and quixotic schemes had been devised without the necessary equipment of men and money. University is certainly a bigger word than college or seminary; it is apt to make one think of colossal endowments, an endless string of buildings more or less contiguous and imposing, a regiment of faculties and an army corps of students, all of them wealthy if not wise. This conception is higher than that of the Regents of New York State, who, on August 7, 1883, finding that the condition of literature in the Seminary of Our Lady of Angels and the value of its property met all the requirements of law, granted, ordained, and declared "the said Seminary to be erected into a college by the name hereinbefore mentioned (Niagara University) to have, possess and enjoy all the powers and privileges accorded to similar colleges within the jurisdiction of the Regent body." Among these "powers and privileges" was that of maintaining separate schools of learning, not only in Niagara County but also in the neighboring County of Erie, which embraces the City of Buffalo. Indeed, the main purpose of the change was to enable certain very reputable physicians of that city to found a

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medical school, whose extended course and rigorous requirements would help them to elevate the study of medicine from the very mediocre position into which it had fallen in the Empire State. Prior to the establishment of Niagara University's Medical College "there prevailed throughout the State, and, indeed, throughout the United States with very few exceptions, a system of medical teaching which almost entirely ignored an entrance requirement, and exacted but two repetition courses of lectures."

As a law of 1853 forbade the organization of any medical college without a fund of fifty thousand dollars, and as the physicians who had espoused the cause of higher medical education in this State were not prepared to advance that sum for the exclusive maintenance of a medical school, recourse was had through the advice of Bishop Ryan to the trustees of Our Lady of Angels, "an institution possessing a creditable reputation and a considerable amount of property." "After due consideration by the late lamented Bishop Ryan, of Buffalo, and the authorities of the college at Suspension Bridge, it was decided to erect that college into a university, which should have power to appoint any faculty it might deem proper." So the story runneth. We consented to become a university for the benefit mainly of a branch of learning which had fallen into disrepute among conscientious physicians of that day.

Of course, the trustees of '83 might have kept the word "university" out of print and legal existence in our title; they might have, as other institutions have done, clung to the name under which we were incorporated in 1863. A name may be a good thing; it may become an endearing object, but it is folly to erect it into a fetich, hugging it to our breasts as though it had life, power, or sense to hear and help us. It is only fair to give to the trustees at Niagara in '83-'84 the credit of having been as loyal, devoted, and conservative in all things touching the welfare of our institution as their predecessors or those who have since taken up their burdens. The names of Stephen V. Ryan, Thomas J. Smith, Patrick V. Kavanagh, Michael J. Kircher, Michael Cavanaugh, Michael Rubi, John T. Landry, are sufficient guarantee that the change of our legal title was not effected without the best of reasons.

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UNIVERSITY OF THE STATE OF NEW YORK

By the Regents of the University of the State of New York.

WHEREAS, The trustees of the Seminary of Our Lady of Angels, located near Niagara Falls in the County of Niagara, which was organized under the provisions of Chapter 190 of the Laws of 1863, have in due form made application to the Regents of the University to erect the said Seminary into a college, as authorized by Chapter 92 of the Laws of 1883, whenever in the opinion of the said Regents the state of literature in the said Seminary and the value of its property, according to the regulations of the said Regents shall justify the same; and, whereas, it is further provided by the said Act, Chapter 92, of the Laws of 1883, that the said college shall have the power to maintain any department of learning that is maintained by any college or university in this State; and, whereas, the petitioners ask that the said Seminary be erected into a college or university, with such powers and privileges as are provided in said statute, and as shall seem proper to the said Regents, and that the said college or university, with such powers and privileges as are provided in said statute and as shall seem proper to the said Regents, may be known as NIAGARA UNIVERSITY, and may have the persons hereinafter named as the first trustees thereof:

And, whereas, the said petitioners have represented by their petition and statement as to the literary and financial condition of the said Seminary that they hold and are possessed of suitable college grounds and buildings near Niagara Falls aforesaid, and a suitable library and philosophical and chemical apparatus of the value respectively as therein stated, and that the provision made for the care, conduct, and management of the said college is such as will insure its efficient working and permanent establishment;

And we, the said Regents, having considered the said application, and being of the opinion that the same ought to be granted, in consideration of the premises and in pursuance of the authority in us by law vested, do grant, ordain and declare that the said Seminary of Our Lady of Angels shall be, and is hereby erected into a college, by the name hereinbefore mentioned, for the instruction of youth in the learned languages and in the liberal and useful arts and sciences; it being, however, expressly provided and made obligatory that the requirements for admission to the Freshman Class and for the degree of Bachelor of Arts in said college be estab-

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lished and maintained at a standard equal to that of other colleges of this State; that the trustees of said college shall be ten in number; that Stephen V. Ryan, Patrick V. Kavanagh, Michael J. Kircher, Thomas Smith, Michael Cavanaugh, Michael Rubi, John T. Landry, Francis Hannigan, Edward Antill, and John Barry, the persons named in that behalf by the said petitioners shall be the first trustees thereof, and that they and their successors shall be a body corporate by the name of Niagara University, and shall have, possess, and enjoy all the powers and privileges, and be subject to such limitations and restrictions in all respects as are now or may be hereafter prescribed by the statutes of this State in regard to colleges or by the ordinances or regulations of us, the said Regents, in conformity to law; and that the said institution shall have and possess the general powers of a corporation under the Revised Statutes of this State.

And it is hereby further declared that the said college shall be subject to the visitations of us, the said Regents, and of our successors in such manner as is now or may hereafter be prescribed by law or by the ordinances of us, the said Regents, for ourselves and our successors do hereby reserve the right, at any time hereafter, to alter, modify or repeal this Charter.

In witness whereof we, the said Regents, have caused our common seal to be hereon impressed, and our Chancellor and Secretary to subscribe their names this seventh day of August, in the year one thousand eight hundred and eighty-three.

Subscribed by Chancellor Pierson and Secretary Murray.

During the fifteen years that Niagara Medical College was in existence ('83-'98) it proved itself a powerful factor in the elevation of a study which had fallen into serious disrepute through the generally lax methods pursued in the admission of matriculates for the study of medicine. Indeed, it was Niagara Medical College which inaugurated a movement since become obligatory in our State of requiring four years of study before the degree of M. D. could be obtained. An entrance examination very much higher than the then prevailing standards was at once established, while the course was raised immediately to three years, making it a year longer than the courses generally followed at that time. As a natural consequence, the halls of the new school were not overcrowded by students eager to avail themselves of opportunities grand in themselves but offset by the greater length of time required before

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the coveted degree of M. D. could be obtained. Only thirteen matriculated for the first course of lectures, some of which were held at the Sisters' Hospital in Buffalo, beginning October 10, 1883, and others in a rented hall nearer to the center of the city. So confident, however, of success were the gentlemen who had undertaken the maintenance of the new school that they purchased ground and began at once the erection of a suitable building.

By the first of January, 1885, it was ready for occupation, and shortly after the classes were regularly installed in their new quarters. Possessing now a home of its own, enjoying also exceptional facilities for clinical lectures through the courtesy of the Sisters of Charity, who threw open their excellent hospital to the faculty and students, the new school soon gained increased attendance from those who were willing to hasten slowly in the prosecution of a study demanding above all things patient investigation along the newer lines of discovery in the medical world. It was not long before the thorough system of teaching thus inaugurated in the face of much conservative opposition began to attract attention and commendation from the press, the Regents of New York State and the medical body generally. The purpose originally declared, and finally accomplished through legislation, of extending the course of medicine to four years, just double of what it had been formerly, naturally won the support of the public and of those established exponents of public thought, the newspapers. A leading journal of Chicago, as far back as '85, replying to the query of a correspondent as to the rank of medical colleges in the United States, rated Niagara Medical College fourth in a list of sixteen, while another journal of the same city, about the same date, gave it the distinguished place of third among a like number.

Nor could it well be otherwise, considering the calibre of the men who gave their time and their splendid talents to the accomplishment of this work. The first faculty was composed of John Cronyn, M. D., President, professor of the principles and practice of medicine and clinical medicine; Thomas Lothrop, M. D., Vice-President, professor of obstetrics; Alvin A. Hubbell, M. D., Secretary, professor of ophthalmology, otology, and laryngology; Henry D. Ingraham, M. D., professor of gynecology and diseases of children; William S. Tremaine, M. D., professor of the principles and practice of surgery and clinical surgery; Charles C. F. Gay, M. D., professor of operative and clinical surgery; Charles G. Stockton, M. D., Treasurer, professor of materia medica and

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therapeutics; Augustus R. Davidson, M. D., professor of medical chemistry, pharmacy and toxicology; George E. Fell, M. D., professor of physiology and microscopy; William H. Heath, M. D., professor of descriptive and surgical anatomy; Clayton M. Daniels, M. D., professor of clinical surgery and adjunct professor of surgery; the Honorable Joseph M. Congdon, professor of medical jurisprudence; John L. C. Cronyn, M. D., demonstrator of anatomy.

Among the biographical sketches published in our World's Fair Souvenir Volume is one of the late Dr. John Cronyn, president of the Niagara School of Medicine during all the term of its existence. Readers of that article will learn the quality of the man who was foremost in the movement to elevate the standard of study in medicine throughout the State of New York. His personal traits, his vast experience in private practice, his position as surgeon or physician-in-chief at the Sisters' Hospital, Buffalo, for a period covering more than thirty years, eminently qualified him to be the active head of such a movement.

Dr. Cronyn succeeded in gathering about him a band of supporters, nearly every one of whom had already made his mark in some special branch of the medical profession. Prominent among these was the late Dr. Thomas Lothrop, who at the time of his election to the vice-presidency of the new school, had already spent a quarter of a century in the City of Buffalo in the practice of his profession. Erudite, of charming personality, he was from the beginning to the end of our medical school's existence a most zealous and efficient worker with the others who, from its inception, or later in its course, became members of its faculty.

Another physician who contributed extensively to the success of the new movement was Dr. Alvin A. Hubbell, Secretary, professor of ophthalmology and otology from the time of the school's organization until its absorption into the University of Buffalo. Tireless in his efforts to promote the work in hand, genial of manner, enjoying in his specialties a reputation among the foremost in the country, Dr. Hubbell proved himself a most powerful aid in the building up and solidification of the medical department.

The list of surgeons and physicians who at one time or another served on this faculty embraced some of the most distinguished practitioners in the United States. At the bedside of President McKinley, after his assassination, were gathered some of the best medical men that the second city of the Empire State could furnish.

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Two of them were from among the former professors of Niagara Medical College. About a year ago the press of Buffalo announced the death of one of them, Dr. Herman Mynter, formerly professor of surgery, and a recognized authority on subjects connected with his special department. Niagara boys who had occasion to come under his professional care through football synovitis or aristocratic appendicitis will hear with regret of his demise, and will recall how the big, bluff surgeon could be as gentle as a nurse and as jovial as a schoolboy "when not on duty." Peace to his ashes.

It would be an agreeable task for us to record in detail the worth of such members of the medical faculty as Drs. Ingraham, Tremaine, Gay, Daniels, and their associates in the work of uplifting the study of medicine to the position which it now holds in our State. But such extended notice is incompatible with the plan to be followed in these compilations. Special mention, however, must be made of one who, though lay to the profession, was largely instrumental in bringing the plans of the physicians to a successful termination. The Honorable Thomas V. Welch, lately one of Niagara's trustees, but since deceased, was in '83 our Representative in the Assembly at Albany, and espoused the cause of the projected school with such characteristic energy that legal difficulties were adjusted satisfactorily and the signature of Governor Cleveland obtained to the bill erecting us into a university, with special enactment obtained later of maintaining any of our schools in Erie County.

After fifteen years of uninterrupted labor in the special field marked out for the Niagara Medical School by its founders, it was merged into that of the Buffalo University, June 21, 1898, with all its purposes accomplished.

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HISTORICAL SKETCH OF THE MEDICAL DEPARTMENT OF NIAGARA UNIVERSITY

By Alvin A. Hubbell, M. D.

In the winter of 1882-'83, an agitation arose in regard to the feasibility and desirability of organizing a second school of regular medicine in the City of Buffalo. The large population of Buffalo, its central location in a large tributary territory, and its available clinical advantages, seemed to warrant the idea that such a school would be acceptable and that it could be creditably maintained. Outside the medical faculty of the University of Buffalo, there was a number of men of the city, in the profession, who seemed to possess the fitness, either by natural aptitude, education, or experience, requisite for medical teachers. Some of these men met together and decided that a school might be organized which should require a better preparation for the study of medicine and a graded and more extended college course of lectures.

At that time, there prevailed throughout the State, and, indeed, throughout the United States, with very few exceptions, a system of medical teaching which almost entirely ignored an entrance requirement, and exacted but two repetition courses of lectures. That the standards should be advanced had become apparent to most thoughtful and educated men. The revelations of physiological chemistry, the discoveries in bacteriology, the new views in regard to etiology and pathology, had created a demand for more laboratory courses, and the needs for fuller equipment, more time, and more teachers on the part of medical colleges. To break away from the old methods and the old curricula required much courage, and the older medical faculties hesitated. New "blood," or the inspiration of generous endowments of money, seemed to be the only force which could undertake to bring about a higher order of teaching methods and of entrance and of graduation requirements. The University of Buffalo was already doing its best on the old lines. Its faculty, at that time, was controlled by the conservative spirit of its older members, and there was little disposition to change. There was no need of another school in Buffalo unless it could take a position higher than that of others in the State, and endeavor to answer more fully the demands which seemed to be pressing upon medical teaching.

It was, therefore, with these higher ideals in view that a few Buffalo physicians, led by that learned and excellent man, the late

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Doctor John Cronyn, started out to organize another school. But how was it to be done? By the law of 1853, no medical college could be organized in this State without a fund of fifty thousand dollars. It was at first believed that one could be founded in connection with the Buffalo Hospital of the Sisters of Charity, but it was soon ascertained that there was no law to justify it. Through the suggestion of Dr. Cronyn, the matter was then presented to the president and board of trustees of an institution of learning at Suspension Bridge, below Niagara Falls, New York, which had been in existence since 1856, and which had acquired a creditable reputation and a considerable amount of property. It had been chartered by a special act of the State Legislature, with the provision that at any time, when the value of its property had reached a certain sum, it might be erected into a university by the Regents of the University of the State of New York. The financial status had been reached by which it could avail itself of the privileges of its charter. After due consideration by the late lamented Bishop Ryan of Buffalo, and the authorities of the college at Suspension Bridge, it was decided to erect that college into a university which should have power to appoint any faculty it might deem proper. There being some doubt, however, about it having the right, when created, to maintain a faculty in Buffalo, the Honorable Thomas V. Welch, of Niagara Falls, at that time a member of the State Legislature, effected the enactment of an amendment to the original law, by which such university, when organized, should have power to maintain any of its colleges in any place in the County of Erie. According to the provisions of this and previous enactments, the regents of the University of the State of New York erected the College and Seminary of Our Lady of Angels into Niagara University, granting the charter, August 7, 1883.

Anticipating the action of the regents, all plans had at that time been completed for the medical school. The Sisters' Hospital was pledged to it for clinical purposes, such facilities as it had for lectures and laboratories, and the prospective members of the proposed medical faculty were assigned to services in the hospital.

As soon as Niagara University was chartered, the following gentlemen, all living in Buffalo, were appointed to its medical faculty: John Cronyn, M. D., professor of the principles and practice of medicine and clinical medicine; Thomas Lothrop, M. D., professor of obstetrics; Alvin A. Hubbell, M. D., professor of ophthalmology, otology, and laryngology; Henry D. Ingraham, M. D.,

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professor of gynecology and diseases of children; William S. Tremaine, M. D., professor of the principles and practice of surgery and clinical surgery; Charles C. F. Gay, M. D., professor of operative and clinical surgery; Charles G. Stockton, M. D., professor of materia medica and therapeutics; Augustus R. Davidson, M. D., professor of medical chemistry, pharmacy, and toxicology; George E. Fell, M. D., professor of physiology and microscopy; William H. Heath, M. D., professor of descriptive and surgical anatomy; Clayton M. Daniels, M. D., professor of clinical surgery and adjunct professor of surgery; the Honorable Joseph M. Congdon, professor of medical jurisprudence; John L. C. Cronyn, M. D., demonstrator of anatomy.

Doctor Cronyn was elected President of the faculty; Doctor Lothrop, Vice-President; Doctor Hubbell, Secretary; and Doctor Stockton, Treasurer. The first announcement was ready for distribution soon after the completion of the organization. The first course of lectures began on October 10, 1883, at the Sisters' Hospital. Dissections were carried on in a building in its neighborhood, and the few students who entered this first course were provided with laboratory facilities in the private laboratory of Doctor Davidson, at the corner of Main and Chippewa streets. The distance to the Sisters' Hospital was so great that, during the last half of the course, most of the didactic lectures were given in rooms of the Young Men's Christian Association Building, corner of Mohawk and Pearl streets.

Thirteen students matriculated for this course of lectures, and both teachers and students engaged in the new enterprise with good cheer and earnest zeal. Before the year expired, ground had been purchased on Ellicott Street, between Broadway and Clinton Street, plans for a new college building had been made, and the edifice was well under way. It was not finished, however, in time for the opening of the second course of lectures, October 1, 1884; but by the beginning of the following year it was ready for occupancy. The occasion was celebrated by a public opening, and the classes were duly installed in the new quarters in January, 1885.

Thus began the Medical Department of Niagara University. Its first teachers were men of ability, zeal, and experience. Its purposes were better fitness on the part of the student for the study of medicine, and higher standards for graduation; and to realize them an entrance examination was at once exacted, a three years' graded course of study was entered upon (although a four years'

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course was recommended), and an examination was required in all the branches taught, the first examination being given by the faculty, and the second and final one by an independent board of medical examiners appointed by the trustees of the University.

The original purposes of the school were never changed. Its faculty changed from time to time, either by death or resignation, but the vacancies were always supplied, for the most part, by good men. Reinforcements were constantly being made, and the standards were gradually elevated till at last a full four years' graded course was established. Although many obstacles had to be met and overcome, although the classes were necessarily small and the income correspondingly limited, although there were no resources from endowments with which to remunerate teachers, yet the school steadily advanced in favor, excelled in the clinical teaching of medicine, surgery, ophthalmology, otology, laryngology, and preeminently obstetrics, offered excellent laboratory facilities, enjoyed the great advantage of the personal contact of teacher with student — an advantage which can scarcely be overestimated — and, finally, found appointments to hospital positions for a larger proportion of its graduates than was ever done, probably, by any other college in this country. The college building had been greatly enlarged; the courses of study had been extended; the teaching force had been largely increased; and the school had seemed to reach its zenith point in 1897-'98, its fifteenth year.

Beginning April 12, 1886, and ending May 11, 1898, thirteen classes were graduated, with a total number of one hundred and thirty-seven, or an average of nearly eleven each year. The smallest graduating class was that of 1887, which numbered four, and the largest that of 1895, which numbered nineteen. In 1893-'94, the school opened its doors to women on the same terms as men. Several young women availed themselves of this privilege, and two have been graduated, viz., Miss Anna E. Hutchinson (1895) and Miss Mary O'Malley (1897).

Such is a brief outline of the history, aims, and some of the achievements of the Medical Department of Niagara University up to its last graduation, May 11, 1898. During the fifteen years of its existence great changes and advances have been wrought in the standards and requirements of medical schools, particularly in this State. State laws had imposed on medical colleges an entrance qualification and a three years' college course of study, and, by granting licenses only to those who passed an examination by an

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independent State Board of Medical Examiners, had disqualified a medical diploma as a license to practice. The demands upon medical teaching had gradually increased till they had become so great that the income from students' fees was insufficient for necessary equipment and salaries, especially in schools where the number of students was small. In Buffalo, the University of Buffalo, under the influence of the progressive minds of its medical faculty, had made rapid strides toward reaching the higher ideals of medical teaching.

In the meantime, the Medical Department of Niagara University had sustained an irreparable loss in the death of its president, Dr. John Cronyn, on February 11, 1898. Following his death such radical changes were made in the staff of the Sisters' Hospital that its clinical resources, which had been so essential to the success of the school, became diverted and seriously jeopardized. Confronted by these general and local conditions, and with both faculties working on nearly parallel lines, it became apparent that the efficiency of medical teaching and the interests of the medical profession in Buffalo could be best subserved by a union of the two schools and their equipments. After careful deliberation, and with the approval of the president and trustees of Niagara University, a plan was agreed upon by which to merge the medical faculty of Niagara University with that of the University of Buffalo. With three or four regretted exceptions, all of the principal members of the former were received by the latter. The Medical Alumni of Niagara were to have all the privileges and recognition belonging to the Alumni of Buffalo, and the undergraduates were to be accepted as its students under the same conditions as those exacted of them by Niagara. This amalgamation was consummated June 21, 1898.

Events have already demonstrated the wisdom of this combination, and it has received almost universal commendation. In thus merging its identity with that of another, older, and stronger medical school, the Medical Department of Niagara University loses none of the honor and distinction which it has won as a pioneer in this State in laboring for better methods and higher standards in medical education. It has been faithful to its trust, and has consummated its purpose. It will ever live in the medical history of this State as one of the advance guards in the struggle for the elevation of professional attainments. The University of Buffalo itself will recognize the value of its labors, and everywhere will its name be respected and its memory cherished.—A. A. H.

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To illustrate the position occupied in the professional and public mind by our Medical College during its career, we choose at random from many similar accounts of previous and succeeding years, that from the *Buffalo Express* of Wednesday, May 13, 1896. The article here reproduced, besides showing the minute interest taken by the press in what concerned our Medical College, will serve to record the names of many of its professors and alumni, now prominent in their profession throughout the country:

"Yesterday was a busy day for the medicos of Niagara University. In the morning and afternoon the Medical Department Alumni Association of the University held its eleventh annual meeting in the amphitheater of the college building on Ellicott Street. The morning session was preceded by an examination of the candidates for graduation by the medical examiners of the University. The following is a list of those who passed this final ordeal: Joseph Patrick Francis Burke, Buffalo; Cornelius John Carr, Greenwood, N. Y.; Edward Charles Corston, Buffalo; Frank Ames Crosby, Hickory Corners, N. Y.; William Edward Goodsell, Medina; Morgan Daniel Hughes, Elmira; John Joseph Mahoney, Jamestown; George Elias Nour, Syria; James Albert Oliver, Stevensville, Ont.; Lieb Hirschow Sheiner, Buffalo; Gideon Davis Smith, North Chemung, N. Y.; James Stanislaus Walton, Scranton, Pa.

"The morning session of the Medical Alumni Association opened at 10:30 o'clock, with the president, Joseph J. Kam, in the chair. The programme was carried out as published in the *Express* yesterday. In delivering the address of welcome, Dr. Carlton C. Fredericks heartily praised the work of the University and the hospitals. He spoke concerning the advances made in medical science in the University and dwelt encouragingly upon the future of the institution. He regretted the opposition which the Medical Department had to contend with owing to the fact that some of the alumni were not strictly loyal to the institution. He said the Alumni Association was strong enough to be of the greatest benefit to the University, and that in a measure its success was in their hands.

"Dr. John Cronyn spoke briefly in the same tenor. He said the Sisters' Hospital was now as well equipped as any, and that there was consequently no excuse for the sending of patients to other institutions by the graduates of Niagara University.

"Dr. Joseph T. Kane, president of the Alumni Association, dwelt in review on the work of the past year and concluded his annual address with some remarks on 'Some Evils of Free Medical Attendance.'

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During his remarks he said that it happened more frequently than most people would think probable, that people who were well able to pay for medical attendance accepted free treatment at the dispensaries.

"The business session, which followed, was opened with the reading of the minutes, and this was followed by the reading of memorial resolutions on the death of Bishop Ryan, who was chancellor of the University. The resolutions were prepared by a committee appointed by the president, consisting of Dr. Cronyn and Dr. Lothrop of the faculty, and Dr. Gram of the alumni. The treasurer's report was read and Drs. Culbert, Hourigan, and Dunham were appointed by the chair as an auditing committee. On motion of Franklin C. Gram, M. D., it was voted that the permanent chairman, Dr. John T. Twohey of Buffalo, secure a photograph and biographical sketch of each member of the Alumni Association for future reference.

"The morning session was concluded with the election of the following officers: President, Dr. Jacob S. Peterson, of New York; First Vice-President, Dr. F. W. Maloney, of Rochester; Second Vice-President, Dr. J. W. Nash, of Buffalo; Secretary, Dr. Henry Osthues, of Buffalo; Treasurer, Dr. Frederick M. Boyle, of Buffalo; Executive Committee, Dr. John J. Finnerty, Dr. Frederick A. Hayes, and Dr. J. G. Ernest, all of Buffalo.

"The afternoon session began at 3 o'clock and was devoted to the reading of papers on medical themes as follows: 'Involuntary Intoxication from a Medico-Legal Standpoint,' Sidney A. Dunham, M. D.; 'Treatment of Retrodeviation of the Uterus,' C. E. Congdon, M. D.; 'Some Heart Lesions and Their Treatment,' D. L. Redmond, M. D.; 'Treatment of Puerperal Convulsions with Report of Cases,' L. G. Hanley, M. D.; 'Puerperal Eclampsia with Report of Cases,' J. S. Peterson, M. D. Discussions followed the reading of each of the different papers.

"The class commencement exercises of the Medical Department were held at the Star Theater, beginning at 8 o'clock in the evening. The theater was filled with the friends of the graduates whose names have already been mentioned. On the stage were seated members of the faculty of the University, the speakers of the evening, and others. The raising of the curtain disclosed the graduates in black college gowns and caps, standing at the front of the stage. From there they descended to the seats reserved for them in the orchestra chairs. The faculty were also gowned and hooded, the

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colors of the hoods designating the college degree. Purple and red denoted the degree of Doctor of Medicine; purple and white, Doctor of Philosophy; and purple and scarlet, Doctor of Laws. The exercises were presided over by Dr. Lothrop, Vice-President of the college faculty, who spoke briefly of the loss sustained by the University through the death of Bishop Ryan, its chancellor. Owing to the death of the chancellor, the trustees directed that the conferring of the degrees be done by John Cronyn, M. D., Ph. D., LL. D., president of the faculty.

"The valedictory address was delivered by Herman Mynter, M. D., professor of operative and clinical surgery. Among other things he said: 'I have, much against my desire, been selected to deliver the valedictory address to you to-night. My work among you has not been to theorize or generalize, but to teach you to apply the knowledge gained by lectures and study to the concrete case in the clinic room and at the bedside. I may, therefore, perhaps, consider this occasion a kind of clinic lecture with the patient left out, and with an assured and certain diagnosis of a number of full-fledged young physicians, try to give a prognosis of your future, and to lay down certain rules of treatment which may insure you a healthy professional life and the gratitude and esteem of your clients. Will you succeed and what is the road to success? There is but one royal road to success, and that is knowledge. With it you are bound to succeed. The opportunity will present itself. Come it will.'

"He told the graduates that their measure of success would depend largely on whether they were willing to go further into the search for knowledge, costly though that search might be. The student who devotes much time and $10,000 in the pursuit of knowledge will have a greater proportion of success and fame than the one who must or is content to limit himself to the outlay of $1,000 in the same search. He advised them to attempt to learn more also by practical work in hospitals and to retain membership in their medical societies. He told them not to start out with the idea that the world owes them a living. It does not, unless the living is honestly earned. He concluded by telling the young men to take unto themselves wives to share their joys, successes, sorrows, and misfortunes, all of which fall to the lot of the average man.

"Following this came the affirmation of the pledge by the graduates, who arose in their places in the orchestra.

"Dr. Cronyn then conferred the degree of Doctor of Medicine on each candidate. The manner in which it was done was, as stated

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yesterday in the *Express*, in accordance with an ancient rite termed 'hooding.' Alvin A. Hubbell, M. D., Ph. D., Secretary of the college, called each candidate to the stage separately. They were met by Dr. Buswell, who introduced them to the President with a Latin formula. Each candidate then knelt before the President, who, holding the candidate's hand in his, pronounced the necessary formula in Latin, while they were 'hooded' by another graduate. After the ceremony each signed his name to the pledge, which takes the place of the hippocratic oath. The ceremony, which is usual in the English universities, is interesting and impressive. Dr. Lothrop stated that the three graduates who won highest honors in the final examinations were: John Joseph Mahoney, Jamestown, N. Y.; Joseph Patrick Francis Burke, Buffalo, N. Y.; and Morgan Daniel Hughes Elmira, N. Y.

"The Rev. Willard F. Mallalieu, D. D., Bishop of the Methodist Episcopal Church of this city, delivered the address to the graduates, having come home from the General Conference in Cleveland to do so. In part, he said: 'There are five learned professions; the clerical and medical are the oldest, the most necessary, the most useful, the most honorable. Whatever changes take place in the progress of humanity, neither of these professions will cease to exist. The one has to do with the moral and spiritual needs of man, the other with the physical and material. The one has to do with things that are unseen and eternal, the other with things that are seen and temporal. While mortality is the sure inheritance of the physical frame, there must be those who, by natural endowments and much careful study, have qualified themselves to combat disease and minister to the needs of suffering, dying humanity. Dr. Mallalieu continued in many ways to draw parallels between doctors of the soul and the doctors of the body. He said: 'It will be seen the medical profession, which, to superficial observers, may appear to have to do only with the body and its physical ills, has a far wider and even vastly nobler scope, for it has within its range of observation and care the whole man, and so it is not only an ancient and honorable profession, but one of greatest dignity and importance.'

"He urged upon the graduates the necessity of keeping abreast with the times; constant study, he told them, was necessary. The world is moving swiftly along. It has achieved more in the past seventy-five years than it did in the previous 5,000 years. Never before has there been such a restless, resistless, persistent activity as in these closing years of the nineteenth century. He concluded by

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congratulating the graduates upon their auspicious going forth into their chosen profession, and told them to dare take for their motto, not the words, '*Ne Plus Ultra*,' but simply '*Plus Ultra*.'

"This concluded the exercises of the evening. Afterward the Alumni Association met at the Genesee Hotel, where they enjoyed the annual banquet. The tables were very beautifully and tastefully decorated and covers were laid for about 100. The toastmaster was Dr. Joseph J. Kane, President of the society. The following toasts were proposed and responded to: 'Niagara University,' the Rev. L. A. Grace, C. M.; 'The Alumni,' Dr. F. C. Gram; 'The Beloved Physician,' the Hon. R. B. Mahany; 'Our Enemies,' D. V. Murphy; 'The Expert Witness,' Dr. William C. Krauss; 'Stratford's Motto,' Editor Joseph O'Connor; 'The Newly Fledged,' Dr. John J. Mahoney.

"A competitive examination will be held some time later in the week to decide who shall be appointed to the positions in the hospitals. Three honor students will be appointed to the Sisters' Hospital and one to the Emergency Hospital."

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NIAGARA LAW SCHOOL

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CHAPTER VII

NIAGARA UNIVERSITY (Continued) — SCHOOL OF LAW ESTABLISHED — NOTABLE PETITIONERS — OUR ATTITUDE TOWARDS SPECIAL SCHOOLS — "BUFFALO COURIER'S" REPORT OF LAW SCHOOL'S FIRST COMMENCEMENT.

IN 1887 a petition signed by ten of the most prominent lawyers in Buffalo and its vicinity was addressed to the trustees of Niagara University, praying them to erect a school of law in Erie County. By the 6th of May of that year the articles governing such a school were drawn up, accepted, and signed and the Niagara Law School became a fact.

The faculty consisted of these petitioners, who chose the Hon. Charles Daniels, then Justice of the Supreme Court, as dean, and the Hon. James M. Smith, former Chief Judge of the Superior Court of Buffalo, as associate dean. The rest of the faculty was made up of Hon. Charles Beckwith, Chief Judge of the Superior Court of Buffalo; Hon. James Sheldon, former Chief Judge of that court; Spencer Clinton, Esq., James Frazer Gluck, Esq., Hon. George Clinton, John George Milburn, Esq., Adalbert Moot, Esq., and Tracy Becker, Esq. During the course of the year, Hon. Albion W. Tourgee and Le Roy Parker, Esq., were elected to membership among these legal celebrities.

It is a mistake to suppose that the trustees of the University threw out their drag nets as soon as they became empowered to maintain special schools, and endeavored to draw within their jurisdiction as many separate faculties as could be induced to enter. The official correspondence relative to the creation of separate departments shows how cautiously the authorities proceeded, and what strict guarantees were required before they would lend their aid toward any movement of the kind. The legists who petitioned us to take them into our fold were anxious to gain legal recognition for their school, but were unable for financial reasons to secure the necessary consent of the Regents. We were asked to help a deserving cause, one which, like the aim of the Medical Department, purposed to increase the requirements and promote efficiency in the study of its special branch. We readily consented, although no monetary consideration whatever was present to influence us, nor could any reasonable hope be held

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out that recruits for our study hall would come to us by way of our newly established Department of Law. On the contrary, it was from our ranks that both the medical and law schools were enabled to draw matriculates in no small numbers.

On the evening of the 10th of October, 1887, the opening exercises of the Law School were held in the Library Building, Buffalo, Bishop Ryan, Chancellor of Niagara University, presiding, and a very large audience in attendance. The reception accorded by the public to the new venture was encouraging to a high degree, yet not more than might have been expected when the social and professional standing of the law faculty is taken into account. Special lectures became one of the distinguished features of the course, and were attended not only by the students proper, but by many others who had already taken degrees in the science of law. Such lecturers as Judge Daniels, John George Milburn, Esq., Hon. Albion W. Tourgee, could not fail to attract especially post-graduate students of the specialties for which these gentlemen, as well as others of the faculty mentioned, had earned a national reputation.

During the next few years that this school remained under the supervision of Niagara's trustees it enjoyed deserved popularity and success. When, on February 10, 1891, the law faculty severed its connection with the University, affiliating its school to the University of Buffalo, it was with the assurance formally expressed in very flattering terms that Niagara had, by its fostering care of the legal department while in its infancy, enabled our sister university to secure a law school of which the entire State of New York is deservedly proud. Professors and graduates of this, as of the Medical School, were received by the new trustees on a footing equal to that enjoyed by their own professional and student body, the best proof, it would appear, that the University of Buffalo appreciated this accession to its ranks from the legal and medical schools of Niagara University.

A HIGH COMPLIMENT

"We take the liberty of quoting the following from the *Buffalo Morning Express* of June 18, 1888: 'At the recent examination of law students for admission to the bar, conducted by the committee of examiners, those students who had taken the course of lectures in the Buffalo Law School during the past year stood first in excellence. This is a good showing for the law school and speaks well for the thoroughness of the training which students receive there.'

"The Buffalo Law School is the Law Department of Niagara

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University. This being the first time our law students have entered into competition for legal honors, we have every reason to feel proud of their success."— *Index*, June 27, 1888.

The following account from the *Buffalo Courier* of Thursday, June 30, 1889, will illustrate the high esteem in which our Law School was held by the public, and the excellent standing which it had already acquired in the first two years of its existence:

"The Buffalo Law School's first commencement, held last evening in the lecture room of the Buffalo Library, was a very auspicious affair. The large attendance included a good sprinkling of the fair sex, whose interest in the limbs of the law was attested by handsome baskets and bouquets of flowers.

"Among those present were the Rt. Rev. Stephen V. Ryan, D. D., C. M., Chancellor; and of the Faculty, the Hon. Charles Daniels, LL.D., Dean and Professor of Constitutional Law; the Hon. Charles Beckwith, Professor of Equity Jurisprudence; the Hon. George S. Wardwell, Professor of the Law of Torts; Leroy Parker, Professor of the Law of Contracts and Private Rights; George Clinton, professor of Maritime Law and Admiralty; Adelbert Moot, Professor of the Law of Evidence; Charles P. Norton, Registrar and Professor of the Law and Practice of Civil Actions; and E. Corning Townsend, Secretary and Treasurer. There were also present Judges Titus, Stern, Hammond, and Corlett, P. W. Lawler, and E. C. Robins.

"In the absence of Justice Daniels, Dean of the Faculty, who was detained at a country court and came in at a later stage of the proceedings, the opening remarks were made very briefly by Judge Wardwell, who caused a little titter by saying that the introductory remarks would be reserved until near the close, when he hoped the worthy Dean would be present.

"Occupying the front row of seats sat the members of the graduating class, a very intelligent-looking group. Their names are as follows: Herbert T. Auerbach, Corsicana, Texas; James B. Boyle, Auburn, N. Y.; Arthur C. Coffey, Buffalo; Godfrey M. Frohe, Buffalo; Loran Lewis, Jr., Buffalo; Julius A. Schreiber, Buffalo; A. Wallace Thayer, Buffalo; Louis L. Ullman, Buffalo.

"In the absence of the Hon. Sherman S. Rogers, who was announced to award the prizes, this duty fell to Adelbert Moot, who called upon Wallace Thayer, winner of the Daniels scholarship of $250, and Godfrey M. Frohe, winner of the Clinton scholarship of $250, to rise while he spoke of the generosity of the Bar

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in subscribing the money for these scholarships. The Daniels scholarship, he stated, had been awarded for the best thesis on Constitutional Law, and the Clinton scholarship for the highest standing in recitations, examinations, and work in the moot court.

"The Daniels scholarship was awarded by a committee consisting of the Hon. Sherman S. Rogers, Wilson S. Bissell, and Norris Morey, to whom the theses had been submitted without the names of the writers, so that the judges could not tell to whom their award was made. Mr. Thayer proved to be the successful competitor.

"The Clinton scholarship was awarded by the faculty to Mr. Frohe after a close contest between that gentleman, Loran L. Lewis, Jr., and Mr. Thayer.

"Mr. Moot, in behalf of the faculty and members, thanked the Bar of Erie County, who had so generously subscribed for these scholarships. He thought such awards were valuable in putting young men on their mettle at their entrance into a profession where they would continually be put on their mettle in after life. The faculty also desired to thank the prize-winners for the very thorough and commendable work they had done.

"He then handed to Messrs. Thayer and Frohe their $250 in gold amid applause.

"Mr. Thayer stated that he had not written the thesis for a popular reading, as it was strictly technical and not calculated to please an audience. On that account he would omit certain portions not bearing strictly on the case in hand.

"The thesis was founded on the first section of the 14th Amendment, which was framed to protect the negro.

"Mr. Thayer took up the history of the reconstructed States immediately following the War. He showed the utter futility of the General Government's attempting to control these States under the original form of the Constitution. In many the former slaves were being at that time legislated out of the spirit, if not the letter, of the emancipation granted by Lincoln's proclamation, and interference was absolutely necessary.

"The birth of the new amendment was minutely described by Mr. Thayer, who outlined the difficulties, both in matter and manner, encountered by its framers, who had to contend with State rights on the one hand and personal rights on the other. Great pains also had to be taken not to particularize any nationality, race, or color, nor to locate the action of the amendment in any portion or section of the country. All of these difficulties were encountered and overcome, yet

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the form of the amendment was such that its explicitness could not be doubted. Without alluding to the negro, without mentioning slavery, and without particularizing the South, it was nevertheless fully understood and perfectly effective.

"Mr. Thayer's analysis was most minute, and followed commentary lines with a carefulness that would indicate a thorough course of reading on his part. He defined the existing rights of aliens and citizens, both before and after the adoption of the amendment, and showed where the line between Federal and State authority had first been drawn. Property rights were incidentally touched upon, and the rights of the negro in public conveyances and hotels were alluded to and outlined.

"The complete thesis covered both sections of the amendment, and was a very long document. The part affecting the latter section was omitted. It covered three heads, and principally alluded to State rights.

"That portion of the thesis which drew the distinctions between State and National unity was, from a general standpoint, not entirely free from political bias. Mr. Thayer predicted that the State would ultimately be merged into the Nation on one side and the municipality on the other, remaining as a mere convenient political entity. He had formerly admitted that this was the position taken by Republicanism, and, therefore, ceased to be an impartial umpire in his method of reasoning, and ranged his opinions on the side of the opponents of the State.

"Although written on a rather dry topic, the thesis held the attention of the entire audience, and received marked and merited applause.

"Loran L. Lewis, Jr., delivered the class oration, starting out with the proposition that law is co-extensive with civilization. As civilization advanced, the power of law increased and made mere brutish struggles give place to higher contests for the securing of rights and the righting of wrongs, which the orator ably showed was something necessary in the interests as well of society as the individual. To maintain one's rights, he said, was a duty man owed to others besides himself, and it was regretted that a selfish view in these matters often prevailed.

"Applying this broad principle of the law to local affairs, the orator asked how long, if this were enforced, would electric light, telegraph, and telephone companies be allowed to endanger the property and lives of the people? He thought it was an interesting ques-

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tion whether the Common Council had the right to grant such privileges in opposition to the law and the Constitution, and urged that their right so to do should be tested for the common good. Indifference to the effects of these things on the public weal was the reason why such things were tolerated.

"After picturing the consequences if one-half of the population were to decide to abandon all efforts to maintain their rights because of the exertion necessary to enforce them, he spoke of the importance of individual strength as going to form the character of the Nation. While not encouraging any captious or litigious enforcement of individual rights, he insisted that they should invariably be maintained where important principles were at stake.

"The Rt. Rev. Bishop Ryan, in conferring the degree of Bachelor of Laws, said:

"'Gentlemen of the Graduating Class:— It is a pleasure for me to be able to confer the degree of Bachelor of Laws on a class that has received, from all I have learned, the full endorsement of the Faculty of the Buffalo Law School. And if we should judge only from the specimens before us this evening, I am sure that we would all be willing to acknowledge that the graduating honors have been well bestowed.

"'It is in the name and by the authority of the Niagara University that I am here this evening to perform what is probably the most pleasurable part of this evening's entertainment. I am sure that the first graduates emanating from this law school, attached to Niagara University, will do honor to the school itself, and I am satisfied that all of the kind friends here who are concerned in your welfare and in the honors conferred upon you to-night will follow with interest your future career. The gentlemen who have assisted as your professors will also, in all probability, watch with greatest earnestness and interest your future as the first graduates from this school. I have confidence that you will not only in every respect fulfill the high expectations which the legal examinations you have passed through warrant, but you will also acquit yourselves honorably in all your other relations to society.

"'You have had exceptional advantages of education and training, and to whom much is given of them much shall be required. The public will expect you to be in every respect worthy of the position you assume, and without trespassing on the province of the honorable Judge who is to address you, it may be said that it is expected that you will so conduct yourselves as never to bring discredit upon your Alma Mater.

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"'You now enter upon a profession that has in the past and must necessarily in the future have great influence upon the well-being of society. It is my pleasant duty to confer upon you the honorable degree of Bachelor of Laws.'

"Amid applause the graduates received their degrees, and along with the precious documents some very elegant baskets of flowers were bestowed.

"Justice Haight, in addressing the class, said:

"'In the summer of 1880 there assembled at Saratoga a number of eminent gentlemen known as the American Bar Association. They discussed, among other things, the question of the elevation of the bar, and passed resolutions favoring the establishment of law schools, which prior to that time had been few and far between. Up to 1880 students had been obliged to study in the office of some attorney, where they received very little attention, gathering what few points they could, unaided by any other assistance than their own efforts. A practical law office is a good thing, but it is not and never can be the equal of a first-class law school.

"'Appreciating this, a number of the citizens of this fair city succeeded, with the generous aid of the Niagara University, in establishing such a school, with the Hon. Charles Daniels as dean. Such is the school from which you, gentlemen, are now graduated. It is no empty honor that you enjoy, but is a privilege guaranteed by the Supreme Court.

"'Law is as ancient as history, and dates from the Garden of Eden down through the ages to the stone tablets handed down to Moses. As long as man is liable to err, so long will law be a necessity, and its study and practice a neccessary and honorable pursuit.

"'Law is a shield to the weak and a barrier to the strong; it compels you to yield to Cæsar what is Cæsar's due; it shields and protects your life and property, and is the great censor of human action.

"'There are two kinds of lawyers, and to that kind by whom civil law is construed have you allied yourselves. I shall consider myself very happy if I am able to drop any suggestions of value to you. In your position you will be both a public and a private character. It will frequently be your duty to give advice on important subjects, and you must carefully fit yourselves to best advance the interests of your clients.

"'The legal profession stands in close relationship to the law-making power, and in all probability some of you will ultimately occupy official position. I do not advise you to accept such positions, nor

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to avoid seeking them, but the most careful judgment is necessary to carry out your action. The thirst for office is one of the unfortunate evils that beset our government; it is too often a snare; its glamor is like a moonbeam that glimmers but for a time, then fades from view.

"'The relations between you and your clients will be most confidential, and you owe them many duties. First, you must hold sacred their confidences. Under no circumstances must these be violated. Another thing, be not hasty with your advice — always take plenty of time, and remember the best advice is that which avoids litigation. And yet in some cases it will be necessary for you to carry the matter into the courts. In that case you must exercise both care and firmness — you must persevere and never hesitate.

"'Another thing, my young friends, be true to yourselves, maintain the uprightness of your characters, and never under any circumstances be guilty of deliberately supporting what your conscience tells you is wrong. In criminal cases the law always presumes a prisoner innocent till he is proved guilty, and that guilt must be established beyond a reasonable doubt. There are few cases brought into court that have not some merit on both sides, and it will be very seldom that you will be obliged to champion an utterly unworthy cause.

"'In the matter of payment for your services you are entitled to liberal compensation — it is the privilege of your profession. But you must bear in mind that your elders, the older heads in the practice of law, have had a richness of experience that can only come to you through the years to come. You cannot hope to charge their prices; you must not think of it.

"'Never practice any of the smaller tricks that the unworthy members of the bar so frequently disgrace themselves by doing. You owe a certain amount of duty to your legal brethren; by them you will be judged; your status will be gauged by their decision. Be men among men, honor your calling, and your calling will honor you.

"'Finally, and in conclusion, let me caution you against the stumbling-stones and by-ways that will beset your path. Do not follow a will-o'-the-wisp. You can not seek fame here and fortune there — you cannot do it and be successful. Be just and vigilant, make equity your polar star; and generous rewards will be your portion, your life will be prosperous, and you will merit and receive the regard of all with whom you are brought in contact.'"

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ALUMNI CHAPEL

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ALUMNI HALL

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CHAPTER VIII

HISTORY OF ALUMNI CHAPEL — OPENED FOR REGULAR SERVICE — DECORATED AND SOLEMNLY REOPENED — CEREMONIES ON THAT OCCASION — LIST OF VISITORS — DESTROYED BY FIRE — REBUILT AND CONVERTED INTO ALUMNI HALL — NEW ACCOMMODATIONS FOR OUR SOCIETIES.

NIAGARA'S Alumni who assembled here in large numbers on the 11th of November, 1902, beheld among other changes wrought at Alma Mater since their graduation the transformation of the old stone chapel into a hall for theatricals, gymnastics, and other college society purposes. At first sight this may have seemed to them a desecration, but reflection, we fondly hope, demonstrated to them the wisdom of the course pursued.

The old building known as Alumni Chapel, because erected largely through contributions from Niagara's former students, was, we may say, the pet project of Father Rice's life as head of "Our Lady of Angels." Cherishing the hope (never realized) that our institution would one day stand in the midst of a flourishing parish made up for the most part of employees dependent on us for their livelihood and dwelling on our domains, he determined to erect for divine worship an edifice in keeping with our surroundings. As usual, the first money obtained for this purpose was through a mortgage, $24,000, the liquidation of which, as of other connected debts, entailed innumerable hardships on the Seminary in Father Rice's time and that of subsequent administrations.

If we were writing from a merely sympathetic instead of an historical point of view we might class the project of building this Chapel among the most heroic incidents in the life of a heroic man. Its destruction by fire would have to be recorded as unparalleled in tragic import by any occurrence in our history save the conflagration of December 5, 1864. It has been repeatedly affirmed by those who were intimately acquainted with Niagara's fourth president that worry connected with the building of this Chapel undermined the health and shortened the life of Father Rice. In the light of this truth it would be no exaggeration to say that every stone in that old, gray, weather-beaten pile spoke eloquently of him who has been termed Niagara's second Founder. It makes clear, likewise, the

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eagerness of his successor, the lamented Father P. V. Kavanagh, to further by every means available the culmination of the project and have the Chapel opened for services, even though the congregation dreamed of by Father Rice never materialized in our neghborhood. Through the generous assistance given to Father " P. V." by Niagara's Alumni and other friends of our institution, Alumni Chapel was at length finished, a fitting monument to his predecessor, and was regularly opened for divine worship, June 16, 1888, fourteen years after the corner stone had been laid.

Let us give what we may call a digest of the Chapel's history: The plans followed from the beginning in its erection were substantially the same as those used in the building of the Community Church at the Barrens, Perry County, Mo., that old homestead of the Vincentian Fathers in America. This latter church was closely modeled after a famous one built by the Congregation of the Mission at Monte Citorio in Rome. Owing to that common obstacle, lack of funds, work on our Alumni Chapel was discontinued after the walls had been erected and the roof put on. So it remained, as noticed above, for about fourteen years, unplastered and unused, save for the basement, which was made to serve as a recreation hall for the students of the junior department, and one of the sacristies, which was fitted up as a sale room for student commodities. When amateur theatricals suffered a spasmodic boom at Niagara, about 1884, a stage spacious enough for professionals was erected " right in the heart of the future sanctuary," and here it was that our college thespians fretted away many an hour allotted to them for the amusement of their studious brethren.

When the Silver Jubilee of the institution was celebrated in November, 1881, the interior was fitted up for temporary service to accommodate the vast number of clergy and laity who assembled within its walls on that occasion. In 1887, Rev. James O'Connor, now of Seneca Falls, N. Y., also one of the earliest students of the institution, inaugurated a systematic movement for the gathering of funds sufficient to complete the interior of the Chapel. So successful was his undertaking that by the middle of June of the following year the edifice was opened for regular worship, as above stated.

The active part taken by former students of the insitution in the completion of the Chapel by means of their generous donations made it in truth an "Alumni Chapel," practically the result of their generosity, and as such it was known by the faculty and students as

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well as by those outside the institution. Many others, however, not among the alumni contributed at various times to the "Chapel Fund" and by their practical interest in the work helped materially to make the success of the undertaking easier and greater. At first the finish of the walls and ceiling was of a modest and inexpensive character. The windows were plain, the pews the same as had been in use for several years in the old chapel; but by degrees, and always through donations, stained glass windows were set in, new pews furnished, artistic decorations added to the walls and ceiling, until at last the plain interior was transformed into one of the best appointed chapels in the State.

In May, 1897, the Chapel as closed to divine worship and given over to a firm of decorative painters, the inmates of the University attending services meanwhile in the domestic chapels of the institution. It was at first intended to have the reopening in the early part of the following scholastic session, but adverse circumstances interfered, and it was not until the 25th of January, 1898, that the celebration took place. The ceremonies were most elaborate and impressive in character, as may be seen from the exhaustive report given in the *Index* of February 1st, of that year, and which we reproduce in its entirety:

"Viewed in every way, the solemn reopening of Alumni Chapel on the 25th ult. was a memorable day in the history of Alma Mater. The return of old students, the ceremonies in the Chapel, the hearty flow of good feeling at the banquet board, all spoke as eloquently of the loyalty of Niagara's sons as the newly-reopened, splendid and substantial testimony of their filial affection towards their college home.

"Alumni Chapel is the large stone structure to the south and east of the main building. Its style of architecture is patterned after a church of the Vincentian Fathers at Monte Citorio in Rome. It was erected through the joint contribution of old students and friends of the college. They consider it now a special charge of theirs, and hasten to make any improvements tending towards its adornment or the comfort of those who meet in prayer and adoration within its walls. In consequence of the wishes and generosity of members of the Alumni Association, it was decided to refresco and redecorate its interior. Italian artists were employed. The work occupied the summer and autumn months of last year, and though completed for some time its solemn reopening was deferred till the 25th ult., for the convenience of parties interested.

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"So much has been said about its interior beauty in former issues, we shall now take the liberty to forego further description. We may say, however, that when the artists had finished the last detail, and looked upon the whole effect, they considered the work just completed one of their finest performances in America. Members of the Alumni Association who were present on the 25th ult. expressed themselves as highly pleased with the rich coloring, delicate blending and the calm spirit of beauty pervading all. We may say further that any word picture we might attempt to make would fall short of giving to our readers an adequate idea of the interior of Alumni Chapel as it is to-day.

"In response to the invitation to attend the solemn reopening of Alumni Chapel quite a large number came, considering their exacting pursuits and the distance separating many of them from their college home. Those who were so fortunate as to be in a position permitting their presence on this occasion waived aside for the nonce the cares and labors of intervening years and stood again as of yore within the halls of old Alma Mater. Grey hairs and wrinkled brows spoke to one another of the springtime agone, of the days when their little world was hedged about by college 'bounds'; when they dreamed of little else save the pleasantries and pranks of student life and the longings of student hearts, and when out upon the campus,

> 'Sleights of art and feats of strength went round,
> And still as each repeated pleasure tired,
> Succeeding sports the mirthful band inspired.'

"It did one's heart good to hear the merry laughter of these students of other days while they related 'old time' reminiscences and experiences mellowed by the flight of years and seasoned perhaps, too, with a little humor. It seemed as though they were living over again a whole lifetime in a single day and a single day in a whole lifetime.

"Others were present, too, whose separation from student labors had not been so long. Their beaming countenances and cheery words told of their joy on revisiting the old halls whence they went forth but a few short years before with the holy chrism scarcely dry upon their brows, or as young graduates, proudly bearing their sheepskins, the token of scholastic triumph and the guarantee of future success. Old professors, now laboring in other institutions of learning, were among the guests, renewing old

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friendships with their disciples and eagerly inquiring about absent ones.

"What could express more strongly than all this scene the strength of the golden bonds of fraternal feeling existing between student and student, between student and Alma Mater, and between student and professor? Surely there was something in it all to make one feel that there is some peculiar charm and binding force about college life which far outweigh its labor and separation from the fireside and associations of home.

"Shortly after 10 A. M. the guests retired to the Chapel now to be solemnly reopened. A Solemn Pontifical Mass was celebrated by Rt. Rev. T. M. A. Burke, D. D., Bishop of the Albany diocese, assisted by those mentioned on the programme appended. A Cecilian Mass by Groiss was rendered by the sanctuary choir in a very creditable manner. The sermon for the occasion was preached by the Rev. J. L. Reilly, '74, a former editor of the *Index*. His words upon the life, character, and labors of St. Vincent de Paul were among the finest verbal paintings it has ever been our lot to hear, and the burst of oratory in his eulogy of our Blessed Mother was simply superb. In a word, his sermon was a masterpiece of Christian doctrine, fine English, and charming delivery. We regret very much our inability to obtain the manuscript for publication. Programme of Chapel exercises follows:

Celebrant,
RT. REV. T. M. A. BURKE, D. D.,
Bishop of Albany.

Assistant Priest,
VERY REV. M. P. CONNERY, V. G., '72,
Buffalo Diocese.

Deacon,
REV. JAMES O'CONNER, '67,
Rochester Diocese.

Sub-Deacon,
REV. F. S. HENNEBERRY, '79,
Archdiocese of Chicago.

First Master of Ceremonies,
REV. R. M. REILLY, '98,
Albany Diocese.

Second Master of Ceremonies,
REV. W. M. BERNET, '98,
Buffalo Diocese.

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Sermon,

REV. J. L. REILLY, '74,
Albany Diocese.

Mass, Cecilian, ... *Joseph Groiss*

Proprium Missæ (composed for the occasion), . . *Tento*
Orchestral Accompaniment by N. U. Orchestra.

Musical Director, ... Rev. E. M. FARRELL, C. M.
Director of Orchestra, . . Mr. C. A. LOUIS KRAEGEL.

"At the conclusion of Mass the corridors were filled with a surging crowd of humanity that kept up a continual hum of conversation in utter disregard of our rule of silence in the corridors. In this happy scene we were scarcely able to recognize our college home, usually so quiet and peaceful. Every one seemed thoroughly happy in this reunion under the very walls of Alma Mater. Some, indeed, greeted for the first time in many years the companions of their student days. There were venerable figures rendered dear by association with other years, whose very presence would have rendered the occasion memorable. Fathers Kavanagh, Landry, Hickey, C. M., Father O'Conner — these, indeed, are names to conjure with among Niagara's sons.

"But we must turn our thoughts from these tender reflections to a more prosaic, but not less agreeable, subject. Shortly after 1 o'clock the dinner gong signaled the hour for the refreshment of the inner man. An elaborate menu had been prepared by our Rev. Procurator. We vouch for the viands, but not for the French in the following list of good things:

MENU

Huitres en Coquilles.
Hors D'Oeuvres.
Olives. Celeri. Raves.
Potage.
Tortue à l' Anglaise.

PERMARTIN OLOROZO.

Poisson.
Saumon au Court Bouillon. Pommes de Terre Parisiennes.

SAUTERNE.

Releve.
Entrecote de Bœuf au Jus. Haricots Verts.
Panais Sautes.

CHATÉAU PONTET CANET.

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Entree.

Ris de Veau en Croustade. Points d' Asperges au Beurre.

Roti.

Dinde aux Canneberges. Puree de Pommes de Terre.

VEUVE CLIQUOT PONSARDIN.

Salade.

Laitue. Tomates.

Dessert.

Tourte d' Abricots. Glace à la Vanille. Fruits Varies.

Gateaux Assortis. Biscuits à l' eau de Bent.

Fromage Roquefort. Fromage Canadien.

Café Noir. Cognac. La Flor de Cuba.

TOASTS

THE HOLY FATHER.

'The clouds that gather 'round the setting sun
Do take a sober coloring from an eye
That hath kept watch o'er man's mortality.'
— *Wordsworth.*

OUR MOST HONORED ALUMNUS,

Rt. Rev. James Edward Quigley, D. D., '72.

'He was a scholar, and a ripe and good one ;
Exceeding wise, fair-spoken and persuading.'
— *Henry VIII.; Act IV.*

OUR MOST HONORED GUEST,

Rt. Rev. Thomas M. A. Burke, D. D.

'A man he seems of cheerful yesterdays
And confident tomorrows.' — *Wordsworth.*

Address by Rev. R. M. Reilly, '98, Albany Diocese.

NIAGARA'S FORMER PRESIDENTS.

'Oft in the stilly night,
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me.' — *Moore.*

OUR ALUMNI.

'Where were you bred,
And how achieved you these endowments?'
— *Pericles; Act V.*

NIAGARA'S JOURNALISM.

'Ay me! what act that roars so loud,
And thunders in the 'Index'?'
— *Hamlet; Act III.*

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"To say that the banquet was set in the most exquisite taste is only to do justice to our inner convictions. During the various courses the time was enlivened by the rendition of excellent music by the N. U. Orchestra, under the direction of Professor Kraegel.

"Fr. McHale, after a vain appeal to old Alumni, finally found himself obliged to assume the duties of toastmaster. Despite his reluctance, however, he proved himself an adept in the art, and charmed everyone by the tact, grace, and elegance with which he introduced the speakers.

"As the first toast was Our Holy Father, Leo XIII., Fr. McHale deemed it fitting that the one among the guests nearest the Pontiff in dignity should respond to the toast; he, therefore, called upon the Rt. Rev. Bishop of Albany. Bishop Burke, in his own inimitable style, declared the fitness of praise for the venerable Pontiff of Rome from his children. Then, with a happy anecdote, he set the tables in a roar and made clear the manner in which he was to treat his subject. He pronounced a stirring eulogy of the Pope as a master of the three great arts of poetry, oratory, and statesmanship. In response to the name of 'Our Most Honored Alumnus,' the absent Bishop of Buffalo, Very Rev. Fr. Connery arose and deftly expressed the sentiment of all present. He spoke of Rt. Rev. Bishop Quigley's honorable career at Niagara and of his after life so full of labors and fruit. He regretted the necessity that caused his absence on this happy occasion, where so many were gathered who were at once the children of him and his Alma Mater. A kindred feeling of regret was in every heart, but as the father's welfare is more precious than the children's pleasure, we can only express the hope that his return will find him refreshed and invigorated.

"The address of Rev. Mr. Reilly to 'Our Most Honored Guest,' followed; it surpassed even the usual high standard of excellence of the gentleman's productions. Rev. Mr. Reilly spoke in behalf of the student body and afterwards, as senior among them, in behalf of the Seminarians affiliated to the Diocese of Albany, in expressing love and esteem for Bishop Burke. The words of the Rt. Rev. Bishop in reply were warm and cordial. We will ever cherish his expressions of good will as most precious memories of a memorable day. That his associations with Old Niagara, its faculty, and its students may be as warm in the future as he declared them to have been in the past is our dearest wish.

"When Fr. Kavanagh arose to respond to the toast, 'Niagara's Former Presidents,' an outburst of applause broke spontaneously

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from every corner of the refectory. It was evident that those tenderest feelings of filial affection still flourished in the hearts of Fr. Kavanagh's children with perennial vigor. Fr. P. V., to use the old and endeared abbreviation, spoke in his happiest vein of the early struggles and vicissitudes of those whose lot it was to guide the fortunes of Old Niagara through trouble and misfortune to final triumph and success. From his boyhood days, when our present institution was an infant of a year's growth, with one slight interruption, until four years ago, when he cast his burden upon younger shoulders, he was actively engaged in the work of the University; now he may well look back with pleasure to years well spent, filled with labor and fruitful in results. *Forsan et haec olim meminisse juvabit.*

'Oft in the stilly night,
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me.'

"Of Fr. Kavanagh's own personality we need say nothing. To all our guests, and to many students still within the walls of Old Niagara, the memory of the years of his active service as president is still green within the heart. To mention his name is to call up a thousand fond recollections; to speak in his praise to those who know him is 'to paint the lily, to throw a perfume upon the violet.'

"Very Rev. Dean Harris, of St. Catharines, spoke in behalf of 'Our Alumni.' Dean Harris is a man of exquisite culture, and for years intimately associated with the University. His pungent wit and flow of elegant language were a real treat. He was followed by Rev. M. Noonan with the last toast on the list, 'Niagara Journalism.' Fr. Noonan, whose name is an honored one among our former editors, spoke in glowing terms of the past history of the *Index* and of its value as an incentive to progress toward perfection in literature. His usual happy vein of humor ran through the entire speech. For his words of encouragement to the present staff we thank him from our hearts. Recognizing our own mediocrity and our inability to surpass, it shall ever be our ambition to emulate, our predecessors in office.

"In closing, permit us to express the hope that the completion of the noble structure, the occasion of the festive gathering, and the happy termination of the day, may bind in even closer bonds our Alumni and Alma Mater.

"We were able to obtain the names of the following visitors: Rt.

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Rev. T. M. A. Burke, D. D., Bishop of Albany; Very Rev. M. P. Connery, V. G., Buffalo, N. Y.; Very Rev. J. F. O'Hare, V. G., Rochester, N. Y.; Very Rev. P. V. Kavanagh, C. M., Emmittsburg, Md.; Very Rev. J. J. Sullivan, C. M., Brooklyn, N. Y.; Very Rev. W. R. Harris, St. Catharines, Ont.; Rev. James O'Connor, Seneca Falls, N. Y.; Rev. F. S. Henneberry, Chicago, Ill.; Rev. J. L. Reilly, Schenectady, N. Y.; Rev. J. L. Lowery, LL. D., Troy, N. Y.; Revs. J. J. Hanlon, J. H. Mangan, and T. J. Walsh, Albany, N. Y.; Rev. J. McCarthy, Troy, N. Y.; Rev. F. McGuire, Albany, N. Y.; Rev. J. Lanigan, Buffalo, N. Y.; Rev. P. Cronin, LL. D., Tonawanda, N. Y.; Rev. E. M. McDermott, Buffalo, N. Y.; Rev. T. Caraher, Ellicottville, N. Y.; Revs. D. Walsh and J. F. Kelley, Buffalo, N. Y.; Rev. M. J. Noonan, Warsaw, N. Y.; Revs. J. Roche, N. Gibbons, and E. Gibbons, Niagara Falls, N. Y.; Rev. J. J. Leddy, Lockport, N. Y.; Rev. M. J. Kean, Buffalo, N. Y.; Rev. M. J. McNab, Medina, N. Y.; Rev. M. O'Shea, Hammondsport, N. Y.; Revs. P. S. Gilmore and C. O'Byrne, Buffalo, N. Y.; Rev. J. J. Nash, D. D., Portageville, N. Y.; Rev. A. M. O'Neil, Phelps, N. Y.; Rev. J. Gillhooley, Olean, N. Y.; Rev. T. F. Gleason, Niagara Falls, N. Y.; Rev. T. J. Brougham, Batavia, N. Y.; Rev. J. F. Ryan, Buffalo, N.Y.; Rev. E. Rengel, East Aurora, N. Y.; Rev. J. F. Tracy, Dayton, N. Y.; Rev. S. E. Airey, Buffalo, N. Y.; Rev. E. J. Duffy, Akron, N. Y.; Rev. Fr. Michael, O. S. F., Buffalo, N. Y.; Rev. Felix Scullin, Barkers, N. Y.; Rev. P. J. Mullaney, Lewiston, N. Y.; Rev. D. Ryan, Bergen, N. Y.; Rev. F. Sullivan, Albion, N. Y.; Gregory Doyle, M. D., Syracuse, N. Y.; Revs. J. W. Moore, C. M., W. J. Likly, C. M., and A. C. Murphy, C. M., Germantown, Pa.; Rev. M. A. Taylor, New York City; Rev. T. J. Sullivan, Thorold, Ont.; Rev. M. Clune, Syracuse, N. Y.; Rev. T. F. Gregg, New York City; Rev. M. Salley, Port Jervis, N. Y.; Rev. M. Krischel, Cohocton, N. Y.; Rev. P. Conway, Chicago, Ill.; Rev. Charles O'Reilly, Edwardsville, Ill.; Mr. M. W. Griffin, Lockport, N. Y.; Mr. A. Masse, Batavia, N. Y.; Mr. Eugene Kennedy, Buffalo, N. Y.; Mr. P. Sullivan, St. Catharines, Ont.; O. E. McCarty, M. D., Messrs. J. W. Lennon, M. T. Ryan, and E. M. Flynn, Niagara Falls, N. Y."

On the morning of August 5th, a little over six months after its solemn reopening, the Chapel was destroyed by fire, nothing but the walls remaining after the flames had spent their fury. It was at first supposed that the fire was incendiary in its origin, but later investigation pointed to that mysterious agent, spontaneous combus-

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tion, from some oil-soaked rags which had been used the day previous for polishing the floors, and which were afterwards carelessly thrown by an employee into a corner in one of the towers. Through the efforts of the priests, students, and workmen who had gathered in hopes of saving the structure, but found themselves unable to check the progress of the flames, the sacred vessels, pictures, vestments, statues, and some other ornaments were rescued from destruction. The interior was completely destroyed, the roof falling in, and only the stout walls resisting the onslaught. After the fire had died out they were found quite intact, standing like grim protectors over the sacred ruins beneath.

The question of restoring the Chapel to its former condition or of remodeling the plans so as to produce a more serviceable structure was seriously debated by Father McHale, the President, and his faculty. It may not be generally known that the old Chapel had been pronounced by an expert in architecture to be unsafe on account of the heaviness of the roof, which threatened, he affirmed, under an extra pressure like that of a Niagara snow-fall to bulge the walls and cause an entire collapse of the building. Besides, the main purpose for which the Chapel had been originally begun, the housing of a congregation, gave no hopes of realization, whereas the need of a suitable hall for the various functions inseparable from life in a boarding college had been urging itself upon the authorities at Niagara for many a year.

It was accordingly decided to make use of the insurance money, $19,506 obtained from the burning of the Chapel, in the erection of what is now known as Alumni Hall. When the students reassembled in September, 1898, they found divine service conducted once more in the old Chapel on the top corridor of the north wing, while workmen were busy transforming the ruined Chapel into a shapely structure. By the 30th of May, 1899, Alumni Hall was ready for dedication, and was blessed by Vicar General Connery with those solemn ceremonies which our Church prescribes for such occasions. The priests and laity who were present at the formal opening expressed their astonishment and satisfaction at the transformation effected in so short a time. Inspection of the new building demonstrated to them, as we believe it has to subsequent visitors, the wisdom of erecting on the ruins of the old Chapel a hall as commodious and well appointed as that which we now possess. For the benefit of those who have not seen this addition to the comfort provided for Niagara's students, a description of the hall is here appended:

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The basement, running the entire length of the building (which is 122 feet long and 76 feet wide), contains a bowling alley of regulation size, and is also fitted up as a gymnasium with all modern concomitants, including shower baths. The first floor is divided into apartments suitable for music, society, and class rooms. On the floor above is located the college theater, with seating capacity for 400, all the chairs of the latest pattern, while the stage in roominess and supply of scenery would serve the purposes of a professional troupe. When the actors of by-gone days at Niagara recall the limits placed on their aspirations by cramped quarters, poor light, meagre wardrobe, and other discouragements better remembered than recorded, they will agree, we think, that a first-class dramatic hall was one thing always needed and always overlooked in this vicinity. The study hall, the play hall, and later on the P. V. K. Shakesperian Hall (now once more the University Chapel) were turned occasionally into "theaters," but except in the last case the accommodations were too miserable for anything like successful renditions (apart, of course, from the splendid qualities of the actors themselves). To the left of the dramatic hall are two society rooms, one occupied by the R. E. V. R. members, the other by those of the S. O. L. A. The B. L. A. and the N. C. A., or Band Association, are located on the first floor, where also may be found the quarters of the J. J. V. T. C. C., an organization of recent years, but deservedly popular because of the inducements which it holds out to its members. As it is intended in the course of this history to give due attention to the origin and aims of all the societies existing at Niagara, it will not be necessary to explain here why the youngest society in the house has the largest "pay roll."

On the right of the dramatic hall are physical and chemical laboratories, work rooms, store rooms, cubby-holes in plenty, showing how every foot of space has been utilized to the best advantage. The entire building is lighted by electricity, with acetylene gas in reserve, both supplied from plants located on the premises and employed for illuminating also the adjacent buildings.

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BUFFALO'S BISHOPS

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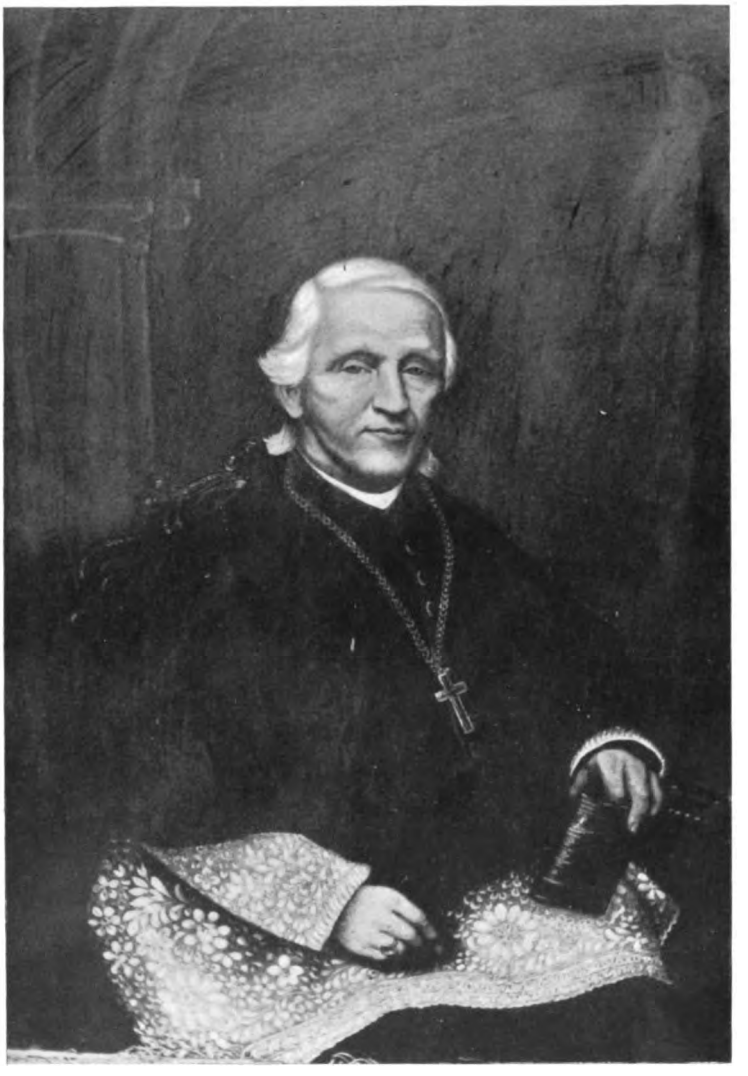

RIGHT REV. JOHN TIMON, C. M., D. D.
First Bishop of Buffalo

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CHAPTER IX

RIGHT REV. JOHN TIMON, C. M., D. D., FIRST BISHOP OF BUFFALO

IT was during the episcopate of this illustrious and saintly prelate that our institution had its beginning, as stated elsewhere in this book. From the day that his religious brethren, the Priests of the Mission, came into his diocese at his own invitation until the time of his death, a period of twelve years, he was consistent and steadfast in his friendship, aiding them when in straits by his personal contributions as well as by that influence which his official position enabled him to secure. Although the scope of our volume would limit us to those years in which Bishop Timon was connected with Niagara as co-founder with Father Lynch, C. M., and its patron as an ecclesiastical seminary in his diocese, we feel that we may rightfully enlarge our notice of this apostolic prelate beyond the period indicated.

He was an American by birth, having been born at a place called Conevago, Adams County, Pa., of Irish parents, February 12, 1797. His biographers tell us that the Cavan stock from which he sprang kept up the reputation of its county for sound faith and large families. The future bishop was the second of ten children resulting from the marriage of his parents, John Timon and Margaret Leddy, who were held in high esteem by all the people of Belthurbet, their dwelling town in Ireland, because of their piety and Christian charity, and who, after they had settled in America, endeavored above all things else to rear their children in the faith of the Catholic Church.

In order to better his condition, the elder Timon moved with his family to Baltimore, Md., where he established himself as a dry goods merchant, and where he met with only indifferent success until such time as his son John was able to take a hand in the declining business. The latter is said to have been very polite and handsome in his nineteenth year, physically well developed, and equipped mentally with as much of polite learning as fell to the lot of the average young man in those primitive days. It is no wonder, then, according to a *naive* remark by one of his biographers, that his father's dry goods business began to pick up, at least in the number of customers, if not in the bulk of goods delivered over the counter.

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An element of romance began to creep into the prosaic life of our young knight of the yardstick just about this time, for we are told: "He had already become an object of interest for all anxious mothers with marriageable daughters"! The removal of the family to Louisville, Ky., in 1818, delivered young Timon from the wily mammas of Baltimore, although the same attractive personality which had made him a sort of social lion in the latter place contributed to make him prominent in the blue grass region.

The restlessness of his father, however, who remained only one year in Louisville, going with his family to St. Louis, Mo., in 1819, may have been providential for the future prelate, who already began to feel the stirring of a divine call within him. For awhile, indeed, young Timon devoted himself to business pursuits with such energy and success that he was soon in the way of becoming a very wealthy man, when financial reverses, the result of a widespread panic, overcame him and his father in 1823, reducing them to the borders of penury.

God speaks to us in adversity; indeed, His voice is heard more clearly by the soul when misfortunes surround us than when the noise and glitter of success wean us from His fatherly invitations. To the financial ruin of young Timon was added just about this time the breaking of a tender bond between himself and an estimable young lady of St. Louis, to whom he had become engaged, but whose failing health resulting in premature death made him see more clearly than ever the vanity of all earthly things and the designs of God in his regard.

Biographers of saints or other holy people are accustomed at times to exclude from their pages any account which might savor of weakness or indecision on the part of their heroes. Even the ordinary reader, especially if he be a hero worshiper, prefers to have God's inspirations begin at the cradle and end only at the tomb. But practical experience seems to teach a different psychology, as Joly calls it, although God's providence in the special care of his elect is found to yield in no time or place to the counter plans of nature. The trite, but true, maxim here holds good, that man proposes, but God disposes. In the case of our future bishop, God would chasten him beforehand by the fiery ordeal of suffering in those two realms wherein human energies expend themselves with greatest emphasis: fortune and the heart.

In 1823, at the age of twenty-six years, John Timon entered the novitiate of the Vincentians, who had but recently established them-

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selves at Saint Mary's of the Barrens, Perry County, Mo. After two years of trial he was permitted to make the four vows of the Community, and was then introduced to the study of philosophy and theology. During his stay at Saint Mary's he came in contact with men who afterwards became illustrious in the annals of the Church in America, and whose missionary spirit had much to do with the development of that apostolic zeal so characteristic of the first Bishop of Buffalo. When only a subdeacon he was frequently sent out to preach, and on one occasion he traveled through Arkansas with Father Odin, C. M., afterwards Archbishop of New Orleans, on a missionary tour, appearing with him in places where a Catholic priest had not been seen for nearly forty years.

In 1825 he was ordained priest, and from that date forward he devoted himself with ever-increasing zeal to the sublime but arduous labors of a missionary. His experience was, indeed, a school of severest training, but the more fatiguing his labors became the more his apostolic spirit urged him on to spread the light of the gospel, not only among the white settlers of the localities which he visited, but also among the Indians and negro slaves.

In 1835, when the American mission of the Vincentians was erected into a province by the Superior General resident in Paris, France, Father Timon was appointed First Visitor, or Provincial. In 1838 he visited Texas, then an independent republic, at the request of Bishop Blanc of New Orleans, who had been instructed by Rome to send some trustworthy person to investigate the condition of religion in that region. In 1840 he was appointed Prefect Apostolic of Texas, with power to administer the sacrament of Confirmation. As he was not able to depart immediately for his new post, he made Father Odin Vice Prefect with Father Douterange as Assistant, instructing the former to take the most stringent measures against two priests of disedifying habits in the newly created prefecture. Although of mild and pleasant temperament, Father Timon took on the austerity of the Apostle of the Gentiles when there was question of freeing the Church from those who were a cause of scandal to the faithful.

After spending nearly twenty-two years in the South and West, traveling as a missionary through Texas, Kentucky, Missouri, Arkansas, Indiana, Mississippi, and Louisiana, Father Timon was nominated by Rome in 1847 as Bishop of the newly erected See of Buffalo, N. Y. When the bulls were presented to him by Archbishop Kenrick, of St. Louis, the humility of Father Timon forced him

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to refuse them. Persuasion, however, from those whose advice he always respected, finally overcame his timidity to accept the proffered honors, and so it was that the newly appointed Bishop bade adieu to the scenes of his Western missions for an Eastern field, where he was to expend himself in apostolic labor. On the 17th of October, 1847, he was consecrated in the Cathedral of New York by Bishop Hughes, assisted by Bishop Walsh, of Halifax, and Bishop McCloskey, of Albany, afterwards Cardinal. Bishop Francis Kenrick, of Baltimore, was the preacher.

It is not our intention to give in detail the history of an episcopacy which extended over a period of twenty years, and which may be summarized as displaying in miniature the vicissitudes of the Church itself. Periods of calm and storm, misunderstandings and reconciliations, of apostolic vigor and Christ-like charity, present themselves to those who read without prejudice the first chapter of Buffalo's history as a diocese. Yet, through all the varied aspects presented, one point stands forth in clearest outline — the steady progress of Buffalo from a poorly equipped See in 1847 to the magnificent diocese of which Bishop Ryan took possession in 1868, after his saintly confrere and predecessor had laid aside the crozier to fall asleep in the Lord.

Two official acts which Bishop Timon performed, and which have embalmed his memory among us as that of a most devoted benefactor, were the issuing of two circular letters in behalf of our institution. The first, addressed to the clergy and laity of his diocese, reads as follows:

"John, by the Grace of God and the Authority of the Holy See, Bishop of Buffalo,

To the Venerable Clergy and Beloved Laity of the Diocese, Health and Benediction!

"God in His great mercy has inspired the Rev. Fathers of the Congregation of the Mission to establish near Niagara Falls, in a locality of surpassing beauty, a Preparatory Seminary in which boys will be received and instructed in the sciences which lead to eminence in this life, and also in the science of the saints, which leads to the highest eminence of glory in a blessed eternity.

"Thus, if God call them to the holy ministry, every step they will have taken will have been in the right direction; but if God call them to secular pursuits in the world, still they will not have lost a moment of time, whilst they will have acquired fixed habits of virtue to protect them in the battle of life.

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"About twenty youths are already in this institution, which bears the name of 'Our Lady of Angels.' But a great and glorious work like this cannot be founded without help from the generous and zealous. The Very Rev. Father Lynch, C. M., who brought to high perfection an establishment of the same kind in another diocese, has taken this in hand. He is favorably known to many by holy missions which he has given with great fruit in this diocese. Now he condescends to beg help for the new house of God and nursery of holy priests which he is establishing. I recommend him earnestly to the charity and zeal of venerable pastors, and of all my beloved people, assured that God will bless them for their help to so holy a work.

"Given in Buffalo, at the Cathedral, on the feast of the Most Holy Trinity, A. D., 1857. JOHN, *Bishop of Buffalo.*"

The second was issued just after the burning of the Seminary and is a testimonial, not only of the Bishop's close adherence to the Vincentians in their days of trial, but also of his unbounded faith that, in spite of the most appalling reverses, our institution was destined by God to have a flourishing existence on the banks of the Niagara as a seat of ecclesiastical learning. The tone of hopefulness with which this letter was imbued was a source of renewed vigor to the "Second Founder of Niagara" as he journeyed from place to place in quest of funds with which to raise our prostrate Seminary from its ashes:

"The noble Seminary of 'Our Lady of Angels,' in which one hundred and eighty pious young men were preparing in holy meditation and fitting studies to become worthy priests of the living God, has lately been destroyed by fire, a saintly, heroic student perishing in the flames. Never, perhaps, was there greater devotion exhibited than by the students, for they wished to remain with their beloved and honored teachers in any tenement, were it even as poor as that in which the Incarnate Son of God was born.

"Such, or rather a better tenement, we obtained for them, but the worthy Provincial, Rev. S. V. Ryan, C. M., on his arrival at Buffalo, thought it better not to begin in buildings that could scarcely afford due comfort to the loved and cherished students; hence he determined to hurry on the rebuilding of the Seminary, hoping in September to resume in their former cherished site.

"Remembering the sainted Du Bois, who resigned himself perfectly to the will of God as he witnessed the destruction of the noble

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Seminary of Mount Saint Mary's at Emmittsburg, and who, strong in his confidence in God's holy providence, began immediately the work of reconstructing that seminary, which has gloriously succeeded and given to our country some of its best bishops and priests, the Priests of Saint Vincent de Paul are now with energy beginning to rebuild the Seminary, to which our venerated Pontiff, Pius IX., himself gave the sweet name of 'Our Lady of Angels.'

"We most earnestly recommend Rev. Robert E. V. Rice, C. M., who is sent to collect for so holy a work, to the generous charity and holy zeal of God's friends and servants, and to the kind munificence of all who take an interest in the good of society and in the happiness of their fellow creatures.

JOHN TIMON, *Bishop of Buffalo.*"

The building to which Bishop Timon refers in this letter is described by Father Anen in the House records which he kept at the time as "the old house of the Oblate Fathers on Prospect Hill." We are indebted to the reverend chronicler for the following detailed piece of information, as we are likewise indebted to Rev. J. V. Brennan and Rev. T. M. O'Donoughue, C. M., for previous information from the same source, the records of our institution, kept by them when members of the faculty. Owing to the data entered by these confreres and by others following them, it was comparatively easy for Father Grace, C. M., now of our faculty, to take up the narrative in 1879 upon his arrival here and continue it to the present.

In his entries under date of December 6, 1864, and those succeeding, Father Anen says: "On the morning following the burning of the Seminary, Rt. Rev. Bishop Timon arrived at the scene of the ruins about 10 o'clock. He assembled the students in the barn, and after a short but touching address he recited the *De Profundis* for the repose of the soul of Mr. Hopkins, who lost his life yesterday in the fire. After the Bishop's departure we endeavored to fix up some dinner, which consisted only of some bread, beef, and molasses. . . There were some prospects of obtaining the Niagara House at the Falls, where we might continue our school, but the council held on the 7th in Father Cannon's house concluded that the boys should be sent home. Our boys heard this decision with downcast hearts, for they did not wish to leave us; no sacrifice seemed too difficult for them. But the greater number were sent home that night.

"Next morning news came from the Bishop that we could get a

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house in Buffalo where we might continue our classes; and that the Sisters of Charity would provide for us until the old house of the Oblate Fathers on Prospect Hill could be put into readiness. The proposal was accepted and we set to work at once, Father Rice and Anen going to the Sisters' Hospital in Buffalo with about thirty boys. Time rolled by; the great festival of Christmas came, and on its eve Father Rice took sick with a severe attack of smallpox. A few days later Father Kenrick met with a severe accident. He endeavored to board a train while it was in motion, but he fell and received a serious wound in the foot. His escape from death was miraculous. Thus the Superior and the Procurator, the two most needed men at this time, were confined to their beds.

"In the meantime, Father Stephen Vincent Ryan, our Visitor, arrived from St. Louis, and after examining the building on Prospect Hill he pronounced it unfit for the accommodation of students, and consequently the latter were sent home. On the 2d of January, Fathers Landry and Anen left Buffalo for the West, the former with seven or eight boys for Cape Girardeau College, the latter for the Barrens. Father Dyer was in Rochester, and in a month after he also went to the Barrens. Father O'Keeffe took charge of the parish at the Bridge; Fathers Hennessy, McGill, and Kelly went on the missions."

It seems the authorities then in charge of our college affairs at Niagara were so hopeful of continuing their work temporarily at least in Buffalo that a circular was issued announcing the speedy resumption of studies at Prospect Hill. The unsatisfactory condition of the house, as above expressed, necessitated a countermanding circular, and this was sent out over the signature of Very Rev. Stephen Vincent Ryan, V. C. M., as follows:

"SEMINARY OF OUR LADY OF ANGELS, January 2, 1865.

"*Respected Sir:*

"I deem it my duty to inform yourself and the patrons and students of 'Our Lady of Angels' that, much against our will, we shall be constrained to disappoint expectations and abandon the idea of resuming studies until we rebuild on the former most eligible site, on the banks of the Niagara.

"Called hither by the distressing news of the destruction by fire of our flourishing Seminary, I found that, to meet the earnest wishes of devoted students and many kind friends, busy preparations were making to reopen classes in a hastily improvised college in Buffalo.

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On careful inspection of the tenement and locality I resolved after mature deliberation not to subject those many promising and cherished youths, accustomed to the peaceful retirement, innocent freedom, and grand scenery of Niagara, with its healthful, elastic, and bracing atmosphere, to all the inconveniences, discomforts, and dangers which a hurriedly prepared tenement and its city surroundings would almost necessarily entail.

"Hence we hasten to countermand the orders sent out and published to report to 'Prospect Hill,' preferring to wait until 'Our Lady of Angels,' Phœnix-like, risen from its ashes with renewed beauty and enlarged facilities shall welcome back her cherished children to a spot now consecrated and hallowed by never-to-be-forgotten reminiscences of mutual attachment, devotedness, and sacrifice. The work of reconstruction is already begun, and with the blessing of Heaven and the aid of a generous, sympathizing public, we hope to be able to resume studies at the opening of the next scholastic year, of which, however, timely notice shall be given.

Yours Respectfully,
S. V. Ryan, V. C. M."

By the following September, as mentioned elsewhere, the Seminary was rebuilt and opened for the reception of students, Bishop Timon performing the ceremonies of the blessing in the presence of Archbishop Lynch of Toronto, Bishop Farrell of Hamilton, and a large concourse of visiting priests. From time to time the venerable Bishop of Buffalo came to Niagara in spite of his numerous engagements and declining health, that his presence might give new inspiration to his brethren of the Mission in their labors for the advancement of ecclesiastical training in his diocese.

Holy Week of 1867 came, and with it the sad conviction that the days of Bishop Timon were drawing to a close. He had accomplished the scriptural three score and ten, and so it was that, *senio confectus atque labore*, this devoted Father to Niagara sank to rest April 16th, consoled in his last moments by the presence of Archbishop Lynch, Niagara's Founder.

Requiescat in Pace.

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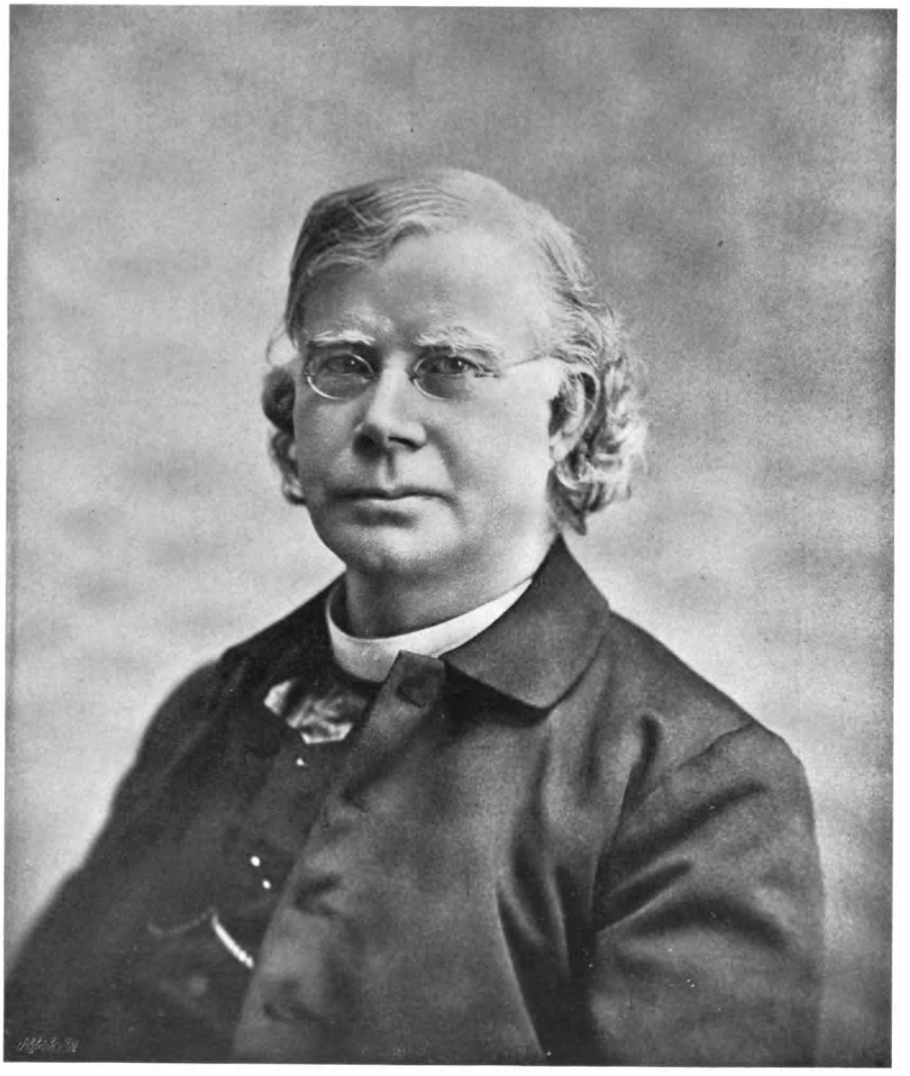

RIGHT REV. S. V. RYAN, C. M., D. D.
Second Bishop of Buffalo
First Chancellor of Niagara University

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CHAPTER X

RIGHT REV. STEPHEN VINCENT RYAN, C. M., D. D., SECOND BISHOP OF BUFFALO, FIRST CHANCELLOR OF NIAGARA UNIVERSITY

LIKE his immediate predecessor, he was a member of the Congregation of the Mission whose priests conduct this institution. Like him, he held the highest office within the gift of our Superior General, that of Visitor of the Province in the United States. Indeed, if we study the lives of these two bishops we shall find a wonderful similarity existing between them, especially from the time of entrance into the Vincentian Community, when each went through the experiences of college professor, college president, missionary, Visitor, to be called in turn to rule over the diocese of Buffalo.

As related in the sketch of Bishop Timon, Father Ryan was Niagara's steadfast friend and supporter from the beginning of her career until his elevation to the episcopacy in 1868. During the twenty-eight years of his rule as Bishop of the diocese in which Niagara is situated his interest never flagged in our regard, although his manifold duties prevented him from assuming that active supervision which he had exercised when only a simple priest or Superior of the Vincentians.

It is no wonder, then, that the confirmation of his appointment to the vacant See of Buffalo, after he had returned the bulls to the Propaganda, imploring to be freed from the burden, should have aroused Niagara's inmates to the highest degree of enthusiasm. The "House Records" for November, 1868, contain the following interesting notice: "November 8th.— This morning at an early hour the College and Semniary were quite alive on account of their inmates preparing to start for Buffalo to be present at the consecration of Father Ryan, our late Visitor, as Bishop. A special train came up to the quarry, opposite the Seminary, at 7 o'clock, and a great number of Seminarians and students went on it to the city. The ceremonies began at 9:50 A. M., and were over at 2:30 P. M. The bishops and clergy dined in the Brothers' schoolrooms adjoining the Cathedral. A special train landed us in front of the Seminary, where we arrived about 8 P. M., having as our guests Bishops Lynch, C. M., and Farrell.

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"November 9th, Monday.— This day will be long remembered by the inmates of the Seminary of Our Lady of Angels, and furnish an important item in her annals. The Rt. Rev. Bishop of Buffalo, who had watched over us with so much care and solicitude for many a year, did not forget us. Accompanied by his brother bishops and a great number of priests, he paid us the first visit after his consecration. The distinguished party arrived at the Seminary about noon by special train. Shortly afterwards they were escorted to the refectory, where a sumptuous dinner, gotten up under charge of Father Landry, awaited them. After dinner Father Hickey read an appropriate address to the new Bishop, who responded in most feeling words. Archbishop McCloskey and Bishop Lynch also made some appropriate remarks. After dinner our guests employed a few hours in visiting the different departments of the house, and before leaving for their respective homes expressed their satisfaction and surprise that such a large and well-equipped institution should have been erected within a few years (four) after the destruction of our former Seminary by fire.

"Following is a list of all the bishops and priests who honored us by their presence on this occasion of our reception to our new Bishop: Archbishop McCloskey, New York City; Bishop Loughlin, Brooklyn, N. Y.; Bishop Lynch, Toronto, Ontario; Bishop Farrell, Hamilton, Ontario; Bishop Bailey, Newark, N. J.; Bishop McFarland, Hartford, Conn.; Bishop Wood, Philadelphia, Pa.; Bishop Goesbriand, Burlington, Vt.; Bishop McQuaid, Rochester, N. Y.; Bishop Shanahan, Harrisburg, Pa.

"The priests in attendance from the Buffalo diocese were: Revs. William Gleeson, E. Quigley, O'Meara, P. Cannon, J. McManus, J. Castaldi, W. McNab, M. McDonald, P. Malloy, D. M. Winands, B. Beck, C. SS. R.; M. Steger, H. Mulholland; Fathers Tortill, O. M. I.; McGrath, O. M. I.; Revs. Joseph Donohue, F. Clark, J. Tuohy, Feldman, R. J. Story, J. Sorg, D. Moore, D. English, J. Cahill, P. Moynihan, Very Rev. Father Diomede, President of Allegany College; Fathers Mazaret, Hines, M. O'Connor, J. Carroll, Cunningham, Hopkins, Leddy, Keenan.

"Those from a distance were: Very Rev. F. Rooney, Vicar General of Toronto; Revs. P. O'Brien, St. Louis, Mo.; J. Mackin, Bordentown, N. J.; P. P. Stanton, O. S. A., Philadelphia, Pa.; P. O'Farrell, Phoenixville, Pa.; E. S. Briardy, Newburg, N. Y.; W. Welsh, St. Louis, Mo.; Quinn, New York; T. Traynor, New York; H. Lane, Philadelphia, Pa.; P. J. Ryan, St. Louis, Mo.;

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J. Early, Rochester, N. Y.; Francis McInerney, Secretary, New York, Rev. Dr. Barker, Rochester, N. Y.; Revs. Heanan, Hamilton, Ont.; T. Sullivan, Niagara, Ont.

"Priests of the Congregation of the Mission: Very Rev. J. Hayden, V. C. M., Germantown, Pa.; Rev. Thomas Burke, C. M., St. Louis, Mo.; Rev. James Rolando, C. M., Germantown, Pa.; Rev. J. Burlando, C. M., Emmittsburg, Md.; Rev. Joseph Giustiniani, C. M., Baltimore, Md.; Rev. John Quigley, C. M., Brooklyn, N. Y.

"Tuesday, 10th.—'R-E-C-R-E-A-T-I-O-N!'"

As we finished copying the above simple records of nearly forty years ago a shade of misgiving crossed our minds lest we had not after all done wisely. To recall the past is sometimes pleasant, but when it brings up faces that are gone, reverie succeeds to pleasure, and reverie is a ready nurse to sadness. Of the ten prelates who participated in the consecration of Bishop Ryan, only one, the venerable Bishop of Rochester, is living; of the priests of the Mission all those mentioned have passed away; among the list of the other priests there is many a name that will remind our readers how busy has been the Great Reaper since that memorable 8th of November.

When, on the 8th of November, 1893, Bishop Ryan celebrated the Silver Jubilee of his episcopacy, the inmates of Niagara joined with the rest of the diocese in expressing their loyal attachment to the great prelate. The *Niagara Index* issued a special jubilee number on the date itself, containing in all twelve articles, each of them bearing upon the celebration of the auspicious event. As several of these articles were from the pens of Niagara's faculty of that year, we of the present year desire to reproduce them in this compilation, which we have dedicated to our former professors and to our alumni, many of whom received the grace of ordination through the hands of Bishop Ryan.

A "Jubilee Poem," written in acrostic, so as to read "Bishop Ryan, C. M. D. D." was contributed by Father Grace, together with a sketch of the Right Rev. Jubilarian's career:

JUBILEE POEM.

Blessed the day that heralds unto all
Imbued with love for Pastor kind and meek
Such tidings as to-day his children seek.
His voice still rings, as doth the Shepherd's call,
O'er grassy plain, o'er precipice — o'er all —
Persuasive, sweet, and winning, and the weak

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Repose on him. When angry passions speak,
Yea, urge the proud to let the proud word fall,
A gentler voice, as when sweet zephyrs come,
New tidings gives, all redolent of love,
Conveying us in spirit to that home,
'Mid virtue's ways, with blessed ones above,
Declaring how "the truth shall set you free";
Dear Bishop, send we out our hearts to thee.

"Our task to-day is an onerous one, but also a most pleasant one. Onerous, because our unfledged pen must essay to describe the life and virtues of him who, as the great High Priest of Buffalo, hath seen the days of Peter. Most pleasant, because when a son writes of a loving father, filial affection supplies the place of eloquence, and though that son's voice be weak and his pen be scant of poet's fruitful fervor, the motive inspiring the deed redeems all failures, making success where else defeat were certain. To-day, November 8, 1893, a day ever memorable in Buffalo annals, the mitred heads of the grandest country in the world do honor on his Silver Jubilee to one of the grandest prelates in the hierarchy of America. From the east and from the west, from the north and from the south, the princes of the Church "sit down and rise up" to do honor to our venerable Bishop Ryan, the second Bishop in the See of Buffalo, N. Y.

"Twenty-five years ago to-day he laid aside the responsibilities of a simple priest to assume the more awful ones inseparable from the Episcopal purple. For twenty-five years he has labored as if in our midst, doing the work of an "altar Christus," "altar Pontifex," taking up the burden laid down by his venerated predecessor, Bishop Timon, C. M., and carrying it heroically in spite of all the obstacles that even the most revered worker in the Lord's vineyard is certain to experience in a work such as a Catholic Bishop is bound to accomplish.

"Yet, Bishop Ryan's twenty-five years in the episcopate have been remarkably peaceful and successful. Possessing those qualities of head and heart which always endear a pastor to his flock and make it is a sort of sacrilege to pain him, Bishop Ryan has the rather singular privilege of seeing after his long episcopate, as during it, the diversified races subject to his diocesan rule all united in adherence to the faith, pledged to support what has been so clearly manifested in to-day's celebration, loyalty to the Church of Christ and loyalty to

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the Bishop of our diocese. How well are we reminded of the classic words of Virgil, *'Tros Tyriuesque mihi nullo discrimine agetur,'* as illustrating the cosmopolitan disposition of our Bishop. His fatherly solicitude for every species of suffering inseparable from our weak humanity finds fullest expression in those words of Saint Paul in his Second Epistle to the Corinthians: 'Who is weak and I am not weak? Who is scandalized and I am not on fire?'

"It is this peculiarly apostolic trait in our beloved Bishop which wins him the reverence, the affection, the child-like confidence of every subject in his diocese, from the venerable Vicar General to the youngest levite just consecrated to the service of the altar; from the aged layman, who knew his predecessor in earliest days, to the youngest school child, eager to lisp its love for 'Stephen Vincent.' For the information of those who are not acquainted with the early life of our Bishop, we presume to give the following facts:

"Stephen Vincent Ryan was born near Toronto, Rumsey County, Canada, on January 1, 1825. He was baptized on the 6th of the same month by a priest who was visiting and administering at the same time to the spiritual wants of the Catholics resident in that section. The Bishop's family moved to Pottsville, Pa., during his early years, and it was in that city that the future Bishop of Buffalo began his studies. After a time his family moved to Philadelphia, in which city Stephen Vincent was sent to the college of Saint Charles Borromeo. Here he became acquainted with the priests of the Congregation of the Mission, then conducting that institution, and after a period of studies he left for the old homestead of the C. M.'s, the Barrens, Perry County, Mo., to pursue his studies as a novice of the Vincentian community.

"He was ordained priest in 1849 in the City of St. Louis, by Archbishop Kenrick, and when he had completed his tenth year in the priesthood he was appointed Visitor of the Congregation of the Mission for North America. This position he held until 1868, when, upon the death of Bishop Timon, he was selected by the Holy See to assume the mitre and discharge the duties so honorable, yet so onerous; so brilliant in the sight of the world, yet so responsible before God — the duties of a Bishop.

"At the time of his consecration he found the newly erected diocese of Rochester relieving him of much of the episcopal burden formerly borne by his predecessor. The widely extended See of Buffalo had become, in the usual course of progress attending Catholic advancement in this country, too great a subject of anxiety for

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even Apostolic Timon, and so it was that the second Bishop of Buffalo found upon his accession the work assigned to him confined to the counties of Erie, Niagara, Genesee, Orleans, Chautauqua, Wyoming, Cattaraugus, Steuben, Tioga, Allegany, and Schuyler in the State of New York.

"This list of territory, considering the area embraced and the population of Catholics distributed throughout it, will readily illustrate the wisdom of the Holy See in the division, and the opportunities given Bishop Ryan for concentrating his apostolic labors, a concentration which has produced the happiest results in the equipment of his churches, the disposal of his clerical force, the sustenance and unparalleled progress of his numerous educational institutions, hospitals, asylums, etc. At the time of his consecration Bishop Ryan found, indeed, numerous churches, institutions of learning and charity scattered throughout his diocese; he began his episcopal labors, not so much with a view to institute as to perfect, and to add in due course of time new edifices according to the needs of his diocese.

"Many of the edifices included in the general list given here or elsewhere had been already founded, and were in operation before he had succeeded to the chair of his venerated predecessor. We feel that we would pain his modesty and offend the truth were we to attribute to the second Bishop of Buffalo all the glory that comes from the well organized, successful, and most flourishing diocese of Buffalo. Bishop Ryan is too conversant with both the dictum and the practice of the inspired saying, '*Utinam omnes prophetarent*,' for us to attempt any such unwholesome flattery. He is too faithful a son of the humble Saint Vincent de Paul to hear with pleasure or bear, indeed, with Christian patience the fulsome adulations which over-zealous admirers might sometimes presume to offer.

"Yet, how can we close this article on the second Bishop of Buffalo (to whom may God long grant health and vigor!) without at least summarizing here what remains as the open, the official, but by no means the great secret results of his twenty-five years in the episcopate? We may tell elsewhere of churches, schools, asylums, hospitals, either founded or improved during his administration; but no pen can record the number of hearts healed, the families made happy, the congregations more perfectly united, the clergy more completely woven into a unit, with their Bishop as a center.

"We approximate the official summary by saying that to-day there are in the diocese of Buffalo about two hundred priests, secular

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and religious, thirty churches in the city proper, one hundred and thirty-two suburban or outlying missions, three colleges or seminaries, four hospitals, twelve asylums, sixty-nine parochial schools, one medical college, of which he is Chancellor, to which he has donated a perpetual scholarship, and whose adoption of a higher course of medical training was largely instrumental in inducing the Board of Regents of this State to insist upon the present high requirements for admission to the study of medicine.

"Is not this record redolent of success? Does it not show what long before this date has been recognized and lauded, not only by the religious, but by the secular mouthpieces of public opinion, the papers, that Bishop Ryan has ever evinced himself the patron of religion, the friend of the poor, the afflicted, the ignorant, the fosterer of sound, Christian, higher education, wherein the head and heart are cultivated for the glory of God and the welfare of humanity? As we write the list of churches and other institutions we seem to hear what we believe the Bishop loves best: 'Bishop Ryan, God reward you!' and so we close our imperfect but devoted notice on the second Bishop of Buffalo with the echo of that prayer ringing in our hearts."

Father Edward J. Lefevre, C. M., since dead, offered the following poem as his tribute to the Right Rev. Jubilarian:

GREETING.

Anointed Prince, lift up *too* modest head!
To greet the lovely Bride that thou hast wed
With the silver crown of years:
Oh! recall nor doubts nor fears;
To thy side 'mid angel-cheers
She is led.

O happy spouse, greet thy noble Lord!
Than whom there is no nobler, in accord
All the people now proclaim;
If thou hast, fair lady, fame,
Yield his great and gracious name
Full award.

O grateful hearts of children to this twain!
How lovingly we now, and oft will, fain
Bless our God, His love repay

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With our love, if many a day
Our *true* friend and Bishop may
O'er us reigu.

O man of God, thou knowest a lasting home!
Lake Erie laves but the earthly rim of its dome,
And her waves that rock on high,
In their longing to kiss the sky,
But tell thee the *other* is nigh
And will come.

But, oh, not yet! Long live our gentle Lord!
Best clothed he in mercy's garb, the sword
Of quick justice laid aside;
Long may thy peace abide
On land, may swelling tide
Of joys with thee and Bride
(The Bison city's pride)
For aye and aye reside,
Meet reward.

"Thursday, November 9, 1893, was a day long to be remembered at Niagara. For some time previous Niagara was rejoicing in the anticipation of Bishop Ryan's coming jubilee celebration, and her joy was increased when she was informed that the Papal Delegate, in company with the beloved Jubilarian, would visit her halls on the day following the celebration in Buffalo. Great preparations were made for the worthy reception of the distinguished visitors. All the ecclesiastical dignitaries present at the jubilee solemnities, all the Superiors of neighboring colleges, and all the priests of the Diocese of Buffalo were invited to meet Pope Leo's representative at Niagara on the memorable occasion of his visit to our Alma Mater.

"The preparations to welcome all these distinguished visitors were carried out in a manner in keeping with the occasion. The interior and exterior of the University buildings were decorated with flags and bunting, the Papal and American colors predominating. The Shakesperian Hall presented a most attractive appearance, the figures '68 and '93 were hung over the stage, and the entire hall was decorated in a manner that did credit to the artists as well as honor to the visitors.

"The special train bearing Archbishop Satolli and those accom-

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panying him arrived at the University about 10 A. M., where all the members of the Seminary and Collegiate departments were awaiting the arrival of the train, and sent up a grand chorus of cheers when it arrived. The cheering was deafening when Cardinal Gibbons, the Papal Delegate, Bishop Ryan of Buffalo, followed by Archbishops Ireland of St. Paul, Ryan of Philadelphia, Walsh of Toronto, Bishops O'Farrell of Trenton, and McGovern of Harrisburg stepped from the train.

"It was expected that the guests would proceed to the Shakesperian Hall, where they were to be given a reception, but they expressed the wish first to view the world-renowned scenery that surrounds our College home, and when they had done so the general verdict was that ours is an ideal site for a seat of learning.

"At about 11 A. M. the students assembled in the hall to await the entrance of the visitors. They had not been there long when Mgr. Satolli, followed by Cardinal Gibbons, accompanied by Very Rev. P. V. Kavanagh, President of the University, entered. Then came the other ecclesiastical dignitaries and the majority of the priests of the Diocese of Buffalo. As soon as Mgr. Satolli's entrance was announced the entire body arose. Cheer after cheer was given; then came the college yell; and this was continued till the most distinguished of the visitors had been conducted to seats on the stage.

"Quite a lengthy programme had been prepared for the occasion. It was opened by the orchestra playing some national airs. Father Kavanagh next welcomed the Apostolic Delegate, the distinguished members of the hierarchy and the assembled priests to Niagara, and thanked them for the honor conferred on her by their presence. Rev. R. H. Albert then read the following address to Cardinal Gibbons:

"The happy opportunity has fallen to me to express how highly honored we feel on this occasion by your presence. First, because it gives evidence of your high esteem for our dear Bishop, and, secondly, we wish to mingle our voices with others who have given with special pride expression of respect, love, and gratitude for those who to-day are acknowledged leaders in the great cause for the advancement of religion, education, and society. Though neither praise nor dispraise may affect men whose intent is to benefit the classes in the diffusion of principles human and divine, we must be pardoned on this occasion when we unite in the universal approbation and concurrence extended to Your Eminence because of the benefits flowing through your instrumentality upon the present generation. You have realized ideas broad and loyal, and sympa-

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thized with whatever is calculated to elevate. We live, 'tis true, in an age when mind and matter engage all the powers of scholars; sciences, arts, and inventions vie for the mastery, but amidst these there comes the glow of brightest hopes and the stimulus to a laudable ambition while we review what you have done to allay prejudices, to alleviate the condition of our people more than the dreams of economists, to clarify the teachings of Mother Church, and thus spread peace and good will amongst the citizens of this great Republic.

"That which you preach and teach from a higher point of view, we do likewise in a more secluded manner within the sacred precincts of this college and seminary where noblest aims and highest aspirations are fostered. Since, then, you have been so kind as to extend us this visit, it will aid to lessen the sharpness of sacrifices made in behalf of God and man. With the torch of faith and science in hand, we ask you to bless the work, as here it is we wish to form men of heroic virtue, men of character, and to keep alive a deep-glowing fervor of admiration and ambition blosoming like the leaves and flowers of spring in the hearts of the young, that they may reach the highest type of perfect and Catholic manhood.

'To live for common ends is to be common.
The highest faith makes still the highest man;
For we grow like the things our souls believe,
And rise and sink as we aim high or low.'

"In conclusion, not to lengthen the programme, we welcome you with deepest affection, yes, we welcome you with that spirit and warmth characteristic of him who is a native of 'My Maryland,' where was first breathed the pure air of freedom and religious toleration."

Cardinal Gibbons's response was characteristic of that great Prince of the Church. It was replete with love of country and love of his religion. He was proud to be an American citizen and a Catholic — the two greatest titles that man can enjoy. In the days of ancient Rome's glory, the proudest distinction a man could know was to be a Roman citizen. St. Paul himself, when hard pressed, claimed the rights guaranteed by his Roman citizenship. Why, then, should we not proudly and loudly proclaim ourselves American citizens and Catholics? Love of country and love of religion should ever go hand in hand.

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The Cardinal's words drew forth great applause, after which Rev. L. A. Grace read a Latin address to Mgr. Satolli. We print this address in full:

"Reverendissime et Illustrissime Delegate: — Ab adventu tuo ad oras Americanas usque ad tempus praesens, per omnes fere civitates a majoribus Ecclesiae et dignioribus Reipublicae laudes et honores recipisti. Episcopi et Archiepiscopi, immo et illustrissimus Cardinalis noster, sese invicem prevenerunt ut tibi, Delegato Apostolico, omnimodum darent honorem. Oratores et scriptores, illi linguis melle fragrantibus eloquentiae, hi stylis amore fidei nostrae praeacutis, dotes tuas et sublimem missionem tuam perpulchre nuntiaverunt.

"Ephemerides religiosae, et plerumque etiam saeculares, conspiraverunt, ut ita dicam, sapientiam summi Pontificis vindicare, te delegando ut his in partibus Ecclesiae Dei consuleres.

"Per totum hoc tempus, nos sacerdotes, Dominae Nostrae Angelorum degentes, gavisi sumus, Delegatum videntes Sanctissimi Patris Nostri Leonis Tredecimi tam apud omnes honoratum. Corda nostra exsultaverunt; palmas nostras ad coelum tetendimus, Spiritum precantes sanctum qui regit Ecclesiam Dei, ut omnes tuas dirigat actiones ad majorem Dei gloriam, ad prosperitatem, et concordiam populi Catholici nostri.

"Hic quasi ligati propter officia nostra, — officia humilia quidem, sed Sanctitati suae et Delegato ejus acceptissima, — officia nempe Christi electos docendi,— non potuimus cum turbis commiscere tibi undique gratulantibus. Diem tamen enixe desideravimus quum nobis permitteretur te sub tectum nostrum recipere, et cordibus erga Sanctam Sedem et te devotione plenis, tuam petere benedictionem. En tandem dies tam diu desiderata! Te apud nos jam viso, videmus per fidem et illum illustrissimum Pontificem cojus nomen super omnium labia, fama cujus totum implet orbem, qui per te, admodum illustrem Delegatum suum, plenius illustrat quam chari sint Catholici Americani cordi suo paterno.

"Quando olim ad oras aliquas veniebat Delegatus auctoritate Papali indutus, et principes et aulici illi obviam venerunt, populo fideli concurrente; signa regalia apparebant, et cantus, et salutationes, et gaudia, per totum aderat tempus. Ad limina nostra, Illustrissime, venisti, ad Domum Dominae Nostrae Angelorum,— nomine a Papa Pio Nono felicis memoriae dato,— ut renovares, si ita dicam, et pleniores efficias benedictiones super opera nostra antea pronuntiatas.

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"Dies fausta, Illustrissime, diu memoria retinenda! Gratias tibi permaximas agimus quia nobiscum manere etiam aliquantulum dignatus es. Loco ornatuum regalium, accipias, quaesumus, nostrum 'Multoties Salve!' Ad Sanctissimum Patrem Nostrum simplex sed sincerum deferas testimonium, nos, sacredotes et alumnos Dominae Nostrae Angelorum, et Ecclesiae et Pontifici et ejus illustri Delegato filios devotissimos esse."

Mgr. Satolli replied in Latin. He expressed himself as pleased with the reception and the institution. He advised the students to cultivate the sacerdotal spirit, the sciences, and to so learn the truths of their religion as ever to give a reason for the faith that is in them to those among whom they live.

Father Rosa next read the following address to the beloved Bishop of Buffalo:

"It is my privilege, Reverend Bishop, to greet you in the name of 'Old Niagara' on this most joyful occasion, and to express the love, the honor, and devotion borne toward you by her students and her faculty.

"Though well aware that the most profuse expressions of gratitude sometimes mean the least, and that the love and veneration which are constantly flowing on the surface are the least truthful and the most insincere; still there are occasions that require, nay, demand from truly grateful hearts, every protestation of love, respect, and veneration. Need I say that this is one of them? Twenty-five years have come and gone since first you assumed the burden of your sacred office.

"Twenty-five years a bishop! Looking forward, what a lifetime; looking backward, how brief. Twenty-five years of troubles, trials, and ceaseless labors! But not even here does 'Niagara' stop in tracing her relations with you. In the earlier days of her history, and while she was yet struggling through the trials and hardships that must ever be associated with ventures of the kind, the name of Stephen Vincent is found as that of one of her warmest and most devoted supporters. If, as learned men have maintained, the good that the child performs must be attributed to the parent, with the same reason the good 'Niagara' may have done is in a great measure attributable to you.

"Of that band of noble and heroic men who were associated with you in the foundation of this college few indeed remain. In this time of rejoicing, however, it is not fitting to call up sad recollections, except as a passing tribute to transcendent merit.

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"I speak to you to-day, not in the name of our faculty alone, not in the name of her present student body, but in the name of all, priests and laymen, who in the past twenty-five years have left their walls and gone forth to battle with the world equipped with the arms that she has given them. During the last twenty-five years how many priests have gone forth from her protecting walls to follow their sacred calling in the vineyard of the Lord. How few there are of that number on whom your hands have not imposed their sacred character, and to whom you have not said in the name of the Lord of hosts, 'I will no longer call you friends but brothers.'

"The priests of your own diocese, indeed, have expressed in a manner becoming both themselves and you the deep love and veneration they feel for you, and their appreciation of that love that has taught them to regard you as a father indeed. But there are others, too, who wish to show their love to whom the chance may not be given. It is in the name, then, of all 'Niagara,' students, priests and laymen, wherever they may be, from Rio Grande to Penobscot's flood, that we congratulate you to-day.

"And on what do we congratulate you? First on being for twenty-five years a member of the hierarchy rendered glorious by many an illustrious name. We congratulate you on your successful works of charity that have thrown a protection around every misery from the cradle to the grave, and placed the Diocese of Buffalo among the foremost of the land. We congratulate you on the splendor of your churches, and the magnificence and efficiency of your schools. We congratulate you on the co-operation of a devoted, loving self-sacrificing clergy. We congratulate you, finally, on all the blessings both temporal and spiritual that God in His infinite mercy has bestowed upon you.

"The labors of the past, the glories of the present, give brilliant presage for the future. May the labors and works you have begun increase and expand in the future even as in the past. May you long, if such be God's good pleasure, be still spared to enjoy the fruits of your labors and still watch over us with paternal care. May every blessing, spiritual and temporal, still be yours — is the wish of those who greet you not only as their Bishop but as a former Missioner, a confere in Christ, a brother disciple of Saint Vincent de Paul."

Bishop Ryan responded in a few well-chosen words. He thanked Niagara for this celebration in his honor. He was ever happy to meet devoted priests, in every part of the country, who

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looked upon Old Niagara as their Alma Mater. He concluded by bidding her go on in her grand work of education.

After Bishop Ryan had concluded, Father Kavanagh announced that the programme would have to be shortened, as the Apostolic Delegate's time was limited. Hence the other addresses, the song of welcome, etc., could not be given. The visitors then adjourned to the dining rooms, where a banquet was given them. Considerable after-dinner speeches were here indulged in. After the banquet the special train took the distinguished party to the Falls, where they spent some time in beholding the far-famed scenery of that place, and in visiting Loretto Convent, where a most delightful musical and literary programme was rendered in their honor. And we doubt not but that the 9th inst. was a great day for Loretto, as it truly was for Niagara.

Two years and a half after Niagara's outburst of joy over Bishop Ryan's Silver Jubilee our institution was called upon to mourn the death of her beloved Chancellor. Under date of April 15, 1896, the *Niagara Index* voiced the tearful sentiments of all within the walls of Alma Mater when it said:

"A mournful duty is that which devolves upon us — to chronicle the death of 'that excellent grand' prelate, Bishop Ryan. After twenty-seven and a half years in the episcopal chair of Buffalo, he receives the final summons from Him who does all things well. Aged, broken in health, yet courageous to the last, he peacefully lays down the burden of life, and goes out from among his people who, alas! are to know him in their midst no more forever.

"For some weeks prior to his death the public had been aware of the Bishop's failing health, but it was not until about a week ago that all hope for his ultimate recovery was abandoned. On Friday morning, the 10th inst., shortly after 6 o'clock, surrounded by the priests of his household, he breathed his last. The esteem in which he was held, not only as an ecclesiastic but as a man, was evidenced by the glowing eulogies published of him in the secular papers throughout the city, close upon the announcement of his death.

"Society recognizes in his demise the loss of a public spirited citizen; the widowed diocese of Buffalo laments over her sad bereavement. We of the University mourn for him as for a father whose voice, whose presence, whose saintly personality, we have been so long accustomed to regard as a something inseparable from Niagara. With us from the beginning, it is difficult to realize that at length

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a light has been taken from our midst, a father has been removed from his children, a 'safe and sure guide' has been torn from the helm.

"We cannot hope to add anything to the high esteem in which the dead prelate was held by all who knew him, regardless of political or religious affiliations. His saintly deeds have won for him a lasting place in the hearts of all with whom his sacred office brought him in contact, and have left behind a record that neither time nor prejudice can mar. The remembrance of these deeds is the best and most soothing consolation for those who weep for him, and the strongest personal assurance we can have of the executive ability and sanctity of him who but a few short days ago wore the mitre.

"Few will miss the dead prelate more than the students at Niagara. Though he seldom visited our Alma Mater more than twice a year, the offices he discharged on those occasions have led us and the students who have graduated or have been ordained before us to associate with him our holiest and happiest recollections. It will be hard to think of commencements without the venerable presence of him who for so many years presided at them. It is difficult to realize that we shall no more see him anoint our fellow students or hear his tremulously musical voice pronounce those words that make them a 'priest forever according to the order of Melchisedech.'

"Never before in its history has Buffalo felt the death of one of its citizens as it did that of Stephen Vincent Ryan, C. M., D. D. Catholics and Protestants alike vied with each other in paying homage to the memory of one who was such a potent factor in their community for upholding virtue and dethroning vice. Nor were grief at his death and praise of his life confined to the city which had the honor of being his home; the fame of his sterling virtue and intellectual accomplishments had made his name well known in all parts of the country, and brought to his obsequies numerous sympathizing prelates and fervent laymen. What nobler tribute could be paid to the memory of a departed prelate than was witnessed in Buffalo Sunday afternoon when the funeral cortege solemnly wended its way from the episcopal residence on Delaware Avenue to the Cathedral? It is estimated that fully 100,000 people witnessed the sorrowful pageant, while at least 6,000 men, most of them in uniform, showed their love by taking part in the procession. The march was led by Capt. Ryan with his policemen, followed by Col. John L. Schwartz, grand marshal, with his staff. Miller's 74th Regiment band came next, playing dirges for the dead. Then followed the

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Uniformed Catholic Knights, the various church organizations being distinguished by the difference in their handsome uniforms.

"The Polish societies were next represented, and made a fine showing. The uniformed companies of the A. O. H. followed, then came the students of Canisius College, with representatives from the different city churches. The fourth division was composed of branches of the C. M. B. A. and councils of the C. B. L. Branch 20 C. M. B. A., consisting of 400 men, and presenting a splendid appearance, acted as body guard. Then came the mourners and the faculty of Niagara Medical College, led by Dr. Cronyn, Dean. There were forty-six carriages for the clergy and near relatives. All this array told better than words of the love and esteem in which the dead bishop was held. This was but the beginning of the solemn ceremonies that were resumed at the Cathedral yesterday morning. It was after 9.30 when the clergy came in two by two, followed by the officers of the mass: Archbishop Corrigan, celebrant; Rev. James E. Quigley, deacon; Very Rev. P. J. Cannon and Rev. P. Hoelscher, deacons of honor; Rev. N. A. Gibbons, subdeacon; Rev. James F. McGloin and Rev Fr. Mooney, masters of ceremonies; Revs. Edward T. Gibbons and John J. Nash, chanters.

"The long and impressive ceremonies were begun with the office for the dead, in which the voices of over 300 priests, lifted in response to the chanters, filled the cathedral with psalmody. The requiem Gregorian mass was sung by over 100 male voices selected from the different Catholic choirs of the city under the direction of Prof. Borget, director of the Cathedral choir. At the conclusion of the mass the Most Rev. John Ireland, D. D., the far-famed archbishop of St. Paul, Minn., delivered perhaps the most touching and eloquent sermon that ever fell from his lips. The breathless interest aroused and the tearful eyes that might be seen here and there through the audience were evident effects of the heartfelt emotion which prompted the gifted prelate's words. At times the speaker in referring to the dead Bishop's life reached an eloquent pitch, and the delivery was enhanced by perfect gesticulation. It was indeed an eloquent tribute from eloquent lips, and will long be remembered by those who were fortunate enough to be present.

"In speaking of the action taken by the Protestant ministers of Buffalo on the Bishop's death, he said: 'Beautiful evidences of this true Christian spirit have been given within the past few days, when numerous representations of kindly sympathy were received from the Protestant clergy of Buffalo. In this manifestation they bear testi-

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mony to his virtues and pure Christian life. Beautiful in him who merited the testimony, and beautiful in them who gave it! And do we not in such facts see the coming rays of that approaching Christian unity which all hope for? Ah, brethren, great in the pulpit of to-day is the language of Christian charity as it was used by Bishop Ryan, and the generous recognition of it on the part of his non-Catholic brethren. Charity conquereth where argument oft-times fails. Its place in the minister's mission cannot be overestimated. Let it be ours as Catholics and non-Catholics to labor for the accomplishment of the unity for which Christ prayed when on earth.'

"In conclusion he said: 'And now shall I say farewell? We say it in sadness for our departed ones. For my own part, in years to come, when the word Buffalo is mentioned it will arouse kindly feelings, but it will be Buffalo without Bishop Ryan, and I am sure you, my friends, will, as I do, bid a most loving and affectionate farewell. For a little while, then, be it so, but only for a little while. Soon we shall meet again. We all feel that life is shortening. The shades of eventide are fast descending upon us all. It will not be long before we meet again. Oh, let us live according to his teaching, so that in our going someone may say, in all truthfulness, while the Great Master approves: "How blessed are the dead who die in the Lord, for their work shall follow them." Good-bye, farewell, dear Bishop Ryan, may thy spirit rest in peace.'

"In the afternoon at 3 o'clock about 200 persons, including the mourners and pall-bearers, witnessed the last sad rites prior to entombment in the brick vault of the Cathedral. The services were read and chanted by Archbishop Corrigan, Bishop McDonnell, and Administrator Lanigan. Then was placed in its niche in the tomb all that remains of the beloved Bishop of Buffalo. A plate was attached bearing the inscription: 'Rt. Rev. S. V. Ryan, C. M., D. D.; born January 1, 1825; died April 10, 1896.'"

Requiescat in Pace.

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CHAPTER XI

RT. REV. JAMES EDWARD QUIGLEY, D. D., THIRD BISHOP OF BUFFALO—SECOND CHANCELLOR OF NIAGARA UNIVERSITY

GREAT rejoicing pervaded the halls of our institution when it was definitely announced about the middle of December, 1896, that Rev. James E. Quigley, D. D., 1874, had been chosen to succeed Bishop Ryan in the See of Buffalo. Alma Mater felt honored that one of her sons should be selected for this high office, while the faculty of that year believed that in the promotion of Dr. Quigley quite a personal friend to many of them had been advanced to the episcopal purple. For some of them had been with him in Niagara's study hall or Seminary, or else had known him since his ordination as a priest for the diocese of Buffalo.

Although the elevation of a simple priest to the sublime dignity of bishop lifts him so high above the heads of his former companions that few may longer say "He is my friend," yet the well-known poise of Dr. Quigley's character secured his admirers against the thought that the mitre would exalt him to a plane of mind beyond their reach. As rector of Buffalo Cathedral he had been schooled in that affability which was so pronounced a trait in his patron and admirer, Bishop Ryan, and which Dr. Quigley followed with so much satisfaction to his subjects when he became ruler of the Buffalo diocese. He was approachable, thus exhibiting a quality which the truly great always possess, but which does not always accompany promotion to greatness. Nor has this commendable trait of character deserted him in his present exalted position as Archbishop of Chicago, although succeeding, a comparatively young man, to the mitre worn for years by the Venerable Archbishop Feehan, it might have been accounted among things possible that Dr. Quigley would begin to entrench himself behind that magnificent isolation which sometimes hides a shepherd from his flock.

It was in September of 1872 that James Edward Quigley entered Our Lady of Angels as a member of the study hall. His record is a most notable one for proficiency and those other qualities which make up the character of a successful student. His name appears often in the catalogue of this scholastic year among the names of those who carried away prizes and won honorable distinctions in their various classes. The records of the literary society, S. O. L. A.,

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MOST REV. JAMES E. QUIGLEY, D. D.
Archbishop of Chicago
Second Chancellor of Niagara University

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of which he was a member, show that in his essays, debates, and similar exercises he was always a leader among his fellows. In the catalogue of the following year, 1873-1874, he is the winner of a prize for success in his philosophical studies made under that eminent professor, Father Miguel Lopez, who died a few years ago in Mantanzas, Cuba.

Next year Bishop Ryan sent his future successor to Innsbruck, Austria, to complete his studies, and after some time in that distinguished seat of learning he was transferred to Rome, where he won the degree of Doctor of Divinity, and was ordained priest on June 13, 1879. Upon his return to the diocese of Buffalo he was assigned to the rectorship of Attica, N. Y., but after a service of four years in that place his marked abilities for government commended themselves anew to the Bishop, and he was accordingly brought into the city as rector of the Cathedral. He held this important post until shortly before the death of Bishop Ryan when, the irremovable rectorship of Saint Bridget's becoming vacant through the death of Mgr. Gleason in 1895, Dr. Quigley underwent the prescribed examinations and was successful in his competition.

When the appointment of Dr. Quigley to be the third bishop of Buffalo was confirmed beyond fear of contradiction, the *Niagara Index*, the official organ of our faculty, students, and alumni, while expressing Niagara's satisfaction at the appointment, offered the following testimony to the Bishop-elect's ability as a speaker and linguist:

"As a student Dr. Quigley's abilities are even now more pronounced than when he was studying at college. Apart from the merited degree of D. D. from Rome, he is a thorough master of many of the modern languages. That he has put these latter accomplishments to the best possible use is now attested in the universal rejoicing of the different nationalities in Buffalo over the appointment. As a speaker he is ready and always instructive as well as interesting. The majority of seniors present retain many pleasing recollections of his abilities in this line since the time when he spoke in the Alumni Chapel on the occasion of a triduum held in the honor of the Blessed Gabriel Perboyre. The occasion of his consecration will undoubtedly be made a red-letter day in the history of Buffalo, since day by day but adds to the encomiums from the press, clergy, and laity on the wisdom of the selection by the venerable and sainted ruler of the Vatican, Leo XIII."

Enthusiasm seemed to increase at Niagara as the days went by

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and the date of consecration drew near. As a sample of the wide-awake student who turns every prosperous event or favorable circumstance to his own innocent advantage, we give the subjoined comment from the columns of our college paper. No doubt even a bishop can appreciate the "capital" which students can make in the obtaining of larger liberties whenever such an event as the consecration of an alumnus to the episcopacy, a rare enough occurrence, takes place:

"Niagara University began early to celebrate the honor of a first bishop from the ranks of her alumni by granting a week's extra time to the Xmas holidays. When consecration time comes around she will again celebrate the occasion with a more elaborate programme and expressions of gladness. Meantime, success and long life to the new bishop — *ad multos annos — Dominus tecum!*"

When the day itself arrived, February 24, 1897, nearly all the members of the faculty, with a great crowd of juniors and seminarians, repaired to Buffalo to witness the gorgeous ceremonies. The report prepared for the *Index*, together with the annexed editorial, will further illustrate the deep interest and the genuine satisfaction which the inmates of Niagara took in the consecration of her worthy alumnus:

"Within these narrow limits we cannot hope to give an adequate description of the grand and imposing ceremonies attendant upon the consecration of Bishop Quigley. Nor is there any need. The public is quite familiar with them. For in the Buffalo daily papers of February 24th and 25th those ceremonies received long, detailed, graphic, and adequate descriptions. Newspapers outside this immediate region contained more concise accounts, yet sufficiently thorough to inform their readers of the pomp and majesty that characterized the elevation of the new Bishop of Buffalo to the episcopal throne. It may suffice for us to say in a general way that the consecration ceremonies of few bishops excelled in splendor and magnificence the scene presented in St. Joseph's Cathedral of the diocese of Buffalo on February 24th last. The Cathedral itself reminds one of those old gothic structures of the Middle Ages. Of the interior decoration, a contemporary speaks thus: 'Every bit of decoration from chancel to organ loft was in bunting of pontifical yellow and white, except two United States flags and the emblems of the Pope and the Bishop-elect.

"'At the altar centered the grandeur of impending ceremony, for there beauty and solemnity were merged delightfully. In the

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resplendence of the sanctuary a fit setting had been made for the great dignitaries of the Church. The great altar, ablaze with multiple candles, glimmering like so much liquid gold, was literally covered with smilax, lilies, carnations, white and pink roses, and ferns. On the side walls, between the arches and above them, were festoons of the same materials. Over the episcopal throne was a beautiful silk banner bearing the coat of arms of the Bishop. Great festoons were draped across the arch of the sanctuary, meeting at the center a banner of yellow and white and the Stars and Stripes, in the center of which was the coat of arms of the Pope. Festoons likewise decorated the arches of the chapels on either side. In these chapels, one — that on the north — the Bishop's, the other the Consecrator's, the altars were beautifully decorated, like the altar of the sanctuary. The center piece of the Cathedral consisted of sweeping festoons from the gable to the pillars at either side of the transepts.

"'The transept galleries, which were erected for the occasion, were covered with white bunting, with a double row of festoons in yellow across the front. On both sides the five nave arches were festooned, except the middle ones, which were draped with banners in the pontifical colors. Across the front of the organ loft was a sunburst in yellow and white, at the center of which were a Papal banner and the United States flag, forming a background for the coat of arms of the new Bishop. On the pillars of the nave were banners bearing a series of inscriptions symbolizing the career of Bishop Quigley. Here are the inscriptions seriatim: Birth, 1855; St. Joseph's College, 1868; Our Lady of Angels, 1872; Innsbruck, 1875; Propaganda, 1876; Ordained, 1879; Attica, 1879; Cathedral, 1884; Saint Bridget's, 1896.'

"The ceremonial of the Mass, the officiating prelates clad in their robes of scarlet and gold, the majesty of the music discoursed by the choir, the reverence and devotion of the attending multitude, and the eloquent sermon of the preacher for the occasion afforded a spectacle that Buffalo will not witness again in many a day. The officers of the Mass and consecration were Most Rev. M. A. Corrigan, D. D., Archbishop of New York, celebrant and consecrator; Rt. Rev. B. J. McQuaid, D. D., bishop of Rochester, senior assistant bishop; Rt. Rev. C. E. McDonnell, D. D., bishop of Brooklyn, assistant bishop; Rev. M. P. Connery and Rev. P. Hoelscher, D. D., chaplains of the assistant bishop; Very Rev. T. Brougham and Rev. L. Vanderpoel, chaplains of the bishop-elect. The assist-

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ant officers of the Mass were: Very Rev. J. Lanigan, assistant priest; Very Rev. P. J. Cannon and Very Rev. J. Pitass, deacons of honor; Rev. J. J. Bloomer, deacon of the Mass; Very Rev. H. M. Leddy, sub-deacon of the Mass; Very Rev. J. Bandinelli, C. P., notary; Rev. J. J. Sheehan and Rev. J. F. McGloin, masters of ceremonies; Rev. Fr. McKenna, O. P., preacher. After the consecration ceremonies the bishops and clergy were banqueted in St. Stephen's Hall, after which, with many congratulations and interchanges of farewells, they took their departure."

BISHOP QUIGLEY, 1874

"Little less than one year ago the saintly Bishop Ryan passed away to eternal life and left widowed the diocese of Buffalo. When the Church ceremony and honor commensurate with his cherished memory had lovingly been bestowed, not only by the devoted clergy and laity of this diocese but also by a large circle of sincere friends, cleric and secular, of other dioceses, and when finally his ashes had been laid to rest beneath the marble altar of the Cathedral, his bereaved flock began reverently to think of a worthy successor. With their fervent *requiescat* they mingled prayers of petition asking Him, who had given them such an excellent shepherd in the person of the late bishop, to grant them another who by his sanctity, ability, and nobleness of character would be able to assume the staff, to take up the episcopal burden where it had been laid down, to perpetuate and increase the good work already begun. But how many thought the choice would fall upon a spiritual child of the deceased, upon him in whom the lamented Bishop took a special interest from the first moment of acquaintance, and for whose training he never relaxed his care till he saw him return a finished scholar and priest from the best institutions of learning on both sides of the Atlantic? Such, however, has been the order of Providence. The Rt. Rev. James Edward Quigley, D. D., respectively the student of St. Joseph's College, Buffalo, of our own Seminary of Our Lady of Angels, of Innsbruck, Austria, and of the Propaganda, Rome, is to-day bishop of the diocese of Buffalo.

"As with all God's designs, the choice of our new bishop could not have been better. A man more worthy or able could not have been chosen to fill the episcopal vacancy of this diocese. Bishop Quigley is a man whose rare native talent has been broadened and expanded by a most careful and thorough classical, philosophical, and theological training. He is a man of the day. He is a man pos-

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sessed of those broad, conservative, and patriotic sentiments characteristic of the Christian scholar and the hierarchy of America. He is a man simple and unassuming, yet systematic and successful in all he undertakes. From the time of his return to America and installation in the parish at Attica, N. Y., till he received the call to the bishopric, success has crowned his every labor, spiritual and temporal.

"It is unnecessary for us to tell in what a flourishing condition he left the little parish at Attica, how well he managed the many and trying affairs of the Cathedral as rector, how he built up and improved St. Bridget's parish, and how many he everywhere reclaimed from a state of lukewarmness or brought anew into the Church. Kind, courteous, and obliging to all, he has won the esteem and confidence of Protestants and Catholics alike. He carries with him to the episcopal throne ripe experience, true virtue, and tried executive ability. He is magnificently fitted to make the Church respected among all classes, and also, in the language of a contemporary, to maintain her traditional teachings unabated without causing a hostile demonstration or clash of creeds.

"He takes the staff of his episcopal office with the full and loyal esteem and support of a devoted clergy and laity, and the universal satisfaction of non-Catholics. It requires no gift of prophecy to foretell that Bishop Quigley will be eminently successful in his new field of labor. The people of the diocese of Buffalo have every reason to congratulate themselves upon the happy choice of their new bishop.

"As students of 'Old Niagara,' we take a special pride in the elevation of the Rev. James E. Quigley, D. D., to the episcopacy. He studied within the gray walls of Alma Mater, and left his name imperishably written upon the pages of her class records. He is the first among her numerous and honored sons to wear the mitre, hence none offer him more sincere congratulations than Niagara men. They regard Bishop Quigley as a brother most worthy of the honor, and unquestionably qualified to discharge the duties of the office conferred upon him through the wisdom of the Holy Ghost. All the students, past and present, of Niagara unite in congratulating Bishop Quigley and in praying to our Heavenly Father that He may grant him a long life and bless his episcopal labors *ad multos annos*."

After six years of a most successful administration as Bishop of Buffalo, the call to a higher sphere of usefulness and honor having been given by the Sovereign Pontiff, Right Rev. Dr. Quigley became

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Archbishop of Chicago. His former See was left under the administration of Very Rev. M. P. Connery, 1874, who had been his Vicar General, and who continued to discharge his onerous duties with eminent satisfaction until the appointment of Bishop Quigley's successor.

"The plans for the Archbishop's departure from Buffalo and his arrival in Chicago were formulated and executed without the least happening to mar them. The scene in the Cathedral in Buffalo when the Archbishop bade a formal farewell to his people was one never to be forgotten by those who witnessed it. The clergy and laity expressed sentiments of sorrow, because he who for six years had acted as their spiritual adviser was obliged to leave them and take up his labors in a strange city; and he was loath to separate himself from his beloved flock which had become so dear to him. But in his appointment by Pope Leo, he saw a command from God's vicar on earth, and hence from God Himself, so without the least hesitation and with unswerving zeal he prepared to assume the great burdens and responsibilities of his new office. Even though he would have preferred to remain in Buffalo, the city of his youth and the scene of most of his sacerdotal labors, he heard the voice of a superior speaking and he was ready to obey Ties of friendship and love could not detain him for an instant from following the light which he saw leading him to the Queen City of the West, there to rule the Church of God.

"As a token of the esteem in which he is held by those who were under his care, we saw many of his priests and members of the laity accompanying him to his new home. As a token of the loyalty and fidelity which he will find in his new field of labor we saw representatives of the clergy and laity of Chicago, coming to Buffalo to take him with them in joy, and to introduce him to the hundreds of thousands of Catholics who will be his subjects. Could any spectacle have been more sublime than to see the sorrow of his children of Buffalo at his departure, and the joy of his children of Chicago welcoming him with open arms and pledging their fealty to him with loving hearts?

"It was, indeed, a happy coincidence that this change of our honored alumnus was accomplished amid the company of Niagara's sons, both in the Buffalo contingent bidding farewell, and among the Chicago party who came to Buffalo to accompany their Archbishop to his new home. Needless to add, our alumni bade farewell and received him in true Niagara style. The local priests accom-

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panying the suite were: Very Rev. M. P. Connery, 1874; Revs. M. J. Noonan, 1886; N. H. Baker, 1876; J. B. Schaus, 1889; Daniel Walsh, 1877; R. O'Connell, 1889; Thomas Barrett, 1887; Daniel O'Brien, 1888; M. J. Kean, 1886; Jas. F. Mooney, 1888; J. F. Gardiner, 1896; Patrick Cronin, 1870; Wm. J. McNab, 1866; and of the Chicago delegation: Revs. F. S. Henneberry, 1879; M. J. Dorney, 1876; P. V. Byrne, C. M., 1864; L. A. Campbell, 1869; T. Cox, 1890; J. J. Flaherty, 1879; P. J. Tinan, 1881; P. C. Conway, 1889; and James Scanlan, 1888. These were alone of the immediate traveling party, for to mention all the names of the Buffalo Alumni who saw him depart and of the Chicago Alumni who received him would exhaust space.

"We of Alma Mater joined in the regret which Buffalo expressed at the loss of her Bishop, while at the same time we united with the thousands who congratulated our most illustrious Chancellor, on his merited appointment. And though our voice was low and weak it was with heartfelt sincerity that we united with our poet in saying:

'Oh may Your Grace in life's great task excel
For God, for man: our prayer is our farewell.'"

The following acrostic written by Father Charles V. Eckles, C. M., on occasion of the Archbishop's departure for his new See is here given as a testimony of the writer's affection for his illustrious fellow alumnus as well as that of all the priests and other inmates of Niagara who were forced to say farewell to their beloved Chancellor:

OUR MOST REVEREND ALUMNUS.

Most Reverend — by the Grace of God and Rome —
Our Prelate lov'd of Buffalo must yield,
Since "Rome has spoken"; friendship, See, and home
Transferred must be to one more toilsome field.

Regrets were vain when God doth sound the call
Expressive of His Will and wise decree,
Voiced by his Vicar, whom the cares of all
Engage for Christ's dear sake, whose ministry
Rejoiceth with the truth, as saith St. Paul,
Embracing doctrine sound. So, gladly we —
Niagara's sons — God-speed extend, though fall
Discerning Sorrow's sighs: Farewell to Thee.

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Just all thy rulings were, and wise; who feed —
As shepherds of the flock, thus Christ decreed:
MY LAMBS, MY SHEEP — give tender anxious heed
E'er faithful to pursue in word, in deed,
Such wondrous works of God — in human need.

Enduring Holy Spirit that dost guide
Divinely all thy holy Church, thine aid
With power extended be to servants tried
And faithful ministers Thyself hath made —
Rome's valiant champion, her crown, her pride,
Defender of her faith, in truth arrayed.

Quinquennial and more in this loved See,
Undaunted, undismayed have proven Thee
In deeds of Love for poor humanity.
God's blessings strewed thy pathways, and when He
Lives in the life, " the truth that makes us free "
Endures in grandest fruits of ministry:
Ye, saith the Lord, " Ye have not chosen Me."

Divine, that sacred stewardship of Christ!
Divine, its seal: Our Pasch is sacrific'd.

All classes now, and brethren all salute
Rome's honored choice for yon great Western See —
Chicago! cognizant of high repute,
HIS HOLINESS rewards Fidelity.
But, exaltation in the Church of God —
In service His — means vaster labors still;
Such, thousands have experienced who trod
His road of Cross and Crown and so, until
Our time shall be no more; then, only then,
Popes, prelates, priests, shall cease God's work for men.

Oh, may YOUR GRACE in life's great task excel
For God, for man; our prayer is our farewell.

Chicago! grandest city of the West,
Her hearty welcome gives to Him who reigned
In BUFFALO — no city mean. The best

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Congratulations He hath surely gained;
And now, His honored name by all is blest.
God ruleth in His ministers ordained
O'er all the earth; His Heaven is their Rest.

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CHAPTER XII

RT. REV. CHARLES HENRY COLTON, D. D., FOURTH BISHOP OF BUFFALO—THIRD CHANCELLOR OF NIAGARA UNIVERSITY

THE translation of Bishop Quigley to the archiepiscopal See of Chicago opened a wide field of speculation as to the election of a new Bishop for the See of Buffalo. As usual, the inmates at Niagara, especially those in official position like the Faculty, kept aloof from all participation in the advocacy of any special candidate, content to wait until such time as the Spirit of God would declare through his authoritative mouthpiece who should be selected to rule that special portion of the Church of God embraced by the See of Buffalo.

When in the summer of 1903 the appointment of Rev. Charles Henry Colton of New York was announced throughout the press of the country to succeed Bishop Quigley, Niagara folk were naturally alert to know what manner of man had been selected by the Holy See to be the spiritual head of the diocese in which our institution is located. They soon learned that the " mildness of the crozier," traditional in the diocese of Buffalo from the beginning, was to be continued and even increased through the amiable qualities of the new incumbent. The record which the Bishop-elect had made in the great diocese of New York as Chancellor and as pastor of St. Stephen's parish was more than sufficient guarantee that the fourth Bishop of Buffalo would rule the flock committed to his care with vigilance, suavity, and success.

Some of the present Faculty had had the honor of personal acquaintance with Father Colton when he was the pastor of St. Stephen's in New York, and when he came after his consecration in the Cathedral of that city to take possession of his See of Buffalo he met no more cordial welcome than that extended to him by the priests from Our Lady of Angels.

Those among us who had not previously met the new Bishop soon learned to appreciate the qualities inherent in the man, admiring his zeal, his gentleness, yet withal his episcopal vigor, which leaves it evident to all observers that he alone assumes responsibility for the management of his diocese. From the foot of his newly acquired throne he declared himself all to all that he may gain all to Christ, and the loyal support which he has received from every quarter of his

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diocese since that apostolic declaration indicates how Catholics in the See of Buffalo, notwithstanding their cosmopolitan character, are a practical unit in holding up the hands of their anointed leader.

On Thursday, October 15th, the Right Rev. Bishop paid his first visit to Niagara. To quote from the *Index*: "From the moment of his arrival amid the din of the 'Varsity huzzas, and the music of our invincible band, until we waved farewell, Niagara was an elysium of welcome and praise for our distinguished visitor. It is needless to say we are delighted with our new Bishop. We call him ours because we are very intimately connected with his diocese, and now that he has expressed his deep interest in our work and his love for student life, together with his desire to be often in our midst, we feel, as he has won our hearts, that we have become closely intimate with him.

"The programme of welcome participated in by the collegians and seminarians was one as is usual on such occasions, and the trend of our feeling is expressed in the published addresses elsewhere in our columns. But the one thing which aptly showed our loyal feelings towards our new Bishop was the real genuine student outburst of applause which greeted Father Likly's happy introduction of our esteemed guest. Nowhere, indeed, are degrees of appreciation better shown than in a college audience. Our representatives, in voicing our sentiments, received each his due. But when the Bishop arose to address us for the first time, round after round of heartiest applause echoed through the hall. We are sure it was appreciated by the good Bishop who understands so well the spirit of collegians; and if we judge from the Bishop's happy expression, this sincere reception made him feel that he was among the most devoted of friends.

"Buffalo's new Bishop possesses a pleasing personality. His very presence and speech show him a man of high sanctity and simplicity. As a lover of learning and as a tremendous worker he was noted long before he assumed the duties of the episcopate. His heart is wholly in the cause of Christian education, and as he talked to us of student perfection we felt that his interest in our work will spur us on to retain the high place he holds for us in his estimation of our graduates and of our institution's efforts to fit her sons for their avocations. His words of counsel, of warning, and of encouragement are already deep in our hearts. In expressing his great interest in our welfare, his love for our work, and in his promise to be always with us at least in spirit, we feel we have a friend and advocate. We trust our progress in the future will elicit the same approval that the past has done from Bishop Colton's generous words.

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"We feel we have the sympathies of our zealous chief pastor and thank him for his coming amongst us — for his words of encouragement, and especially for giving us the pleasure of knowing and honoring him."

The following programme was rendered at the reception tendered to Bishop Colton in Alumni Hall at 8 P. M.

PROGRAMME

Recreation March, ... Entre . . . . . *Rieger*
N. U. Band

Crown Of Beauty, ... Waltzes . . . . . *Bennet*
N. U. Orchestra

Collegians' Address, ... Mr. H. Gerlach

Vacal Solo, ... "Then You'll Remember Me" . . . . . *Balfe*
Mr. John Flanagan

Seminarians' Address, ... Mr. A. Veit

Soko, ... Moorish March . . . . . *Lampe*
N. U. Orchestra

Faculty Address, ... Rev. L. A. Grace, C. M.

Viola Waltzes, ... *Gustin*
N. U. Orchestra

Presentation, ... Very Rev. W. F. Likly, C. M.

Reply, ... Rt. Rev. Charles H. Colton, D. D.

Grand Finale, ... "Old Niagara" . . . . . *Rieger*
Sung by whole assembly, accompanied by N. U. Band

Music under Direction of
J. Ernest Rieger, Music Doctor.

ADDRESS ON BEHALF OF THE COLLEGIANS TO RT. REV. CHARLES H. COLTON, D. D., BISHOP OF BUFFALO

"*Right Reverend Bishop*:

"Your advent to Niagara University is an occasion of sincere joy and real pleasure, for we know and appreciate the fact that you yourself took the initiative of this visit. Many eminent members of the hierarchy of the Catholic Church have visited this institution.

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Their receptions were cordial and tender, yet their visits did not call forth the full response that your advent to-day elicits, for we know full well that your kindly visit has a more personal character, a more intimate reference, and a more sympathetic accord.

"Our college, our professors, and ourselves are subject to your spiritual rule and guidance, and the sentiments of love, esteem, and respect dutifully and lovingly offered you, generously spring from the hearts of your spiritual sons. We, the students of the collegiate department, extend to you our best, sincerest, and most cordial greetings. We lovingly welcome you, our spiritual ruler and father. We in a simple manner manifest our sentiments of reverence, respect, love, devotion, and obedience, for we recognize in your person the consecrated representative of our Holy Mother the Church, the good shepherd of the spiritual flock of the diocese of Buffalo.

"From the time His Holiness, Leo XIII., of happy memory, selected you as Bishop of Buffalo, our love and affection naturally turned toward you. Moreover, a sincere and earnest desire took possession of our hearts to see you in person and to tender our sentiments of filial devotion and deep respect. We read with affectionate interest the account of your episcopal consecration, the numerous addresses of justly deserved congratulation offered you on that happy occasion, the grand reception given you on your formal entrance into your diocese. Our religious training impresses upon our minds the lofty dignity to which you have been elevated, the grave responsibility of that dignity, the religious respect due to you. But if we reverence and respect you in your episcopal capacity, we love and esteem you still more devotedly as Bishop of Buffalo.

"The diocese of Buffalo is joined to Niagara and its professors with bonds of love and fond remembrance. The first bishop of Buffalo was the saintly Timon, an exemplary member of the Congregation of the Mission, whose name and works are still in benediction. His successor was the gentle Bishop Ryan, a true imitator of the virtues of Saint Vincent de Paul, and a model churchman. His early labors were connected with this institution; afterwards he was made Provincial of the Congregation of the Mission. Then, at the call of Rome, he accepted the onerous honor of the Episcopal See of Buffalo. His saintly life and noble deeds live after him and need no words of praise. Certainly here are reasons for the love, the gladness, and the joy with which we welcome you to-day.

"There is, however, another bond which unites us more intimately to you. Your worthy and eminent predecessor, the Most Rev. James

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Edward Quigley, was a collegian within these walls. It was here he disclosed these remarkable talents that have borne so much fruit in after years. His very name is a grand stimulus to us to improve our minds and to ground ourselves deeply and solidly in virtue and uprightness. When he was chosen Bishop we were glad. We marveled at the master mind with which he ruled his flock. We were honored with his friendly visits, and we mourn his elevation to the Archiepiscopal See of Chicago as our personal loss, but we rejoice because we saw, with delight, that the Holy See knew and appreciated his prudence, his sanctity, and his zeal.

"Assuredly then our love, our reverence, our devotion, our esteem, and our allegiance are generously and devotedly offered to you, his most eminently fitted successor, who comes to our Alma Mater to honor us with your cordial visit. The bond that binds you to the honored names of Timon, Ryan, and Quigley binds us also in a manner not dissimilar. As we love our college in its past and in its present, so we for the same reason love the revered names of Timon, Ryan, and Quigley. Then as we revered and still revere their hallowed names, so we as truly and sincerely pour forth our affections and regards to you on this happy occasion.

"Our college course prepares us for the battles of this life and neglects not the interest of the next. The atmosphere of a Catholic college is religious, unworldly, and spiritual. The pliant mind of the young Catholic boy is molded properly and fittingly. The whole man is educated. The intellect is developed, not at the expense of either of his moral qualities or of his physical powers. Rather all his faculties are developed in perfect harmony. Our Alma Mater has faithfully performed this duty in the past and is ably doing the same at the present time for us. This Catholic education is an object of supreme interest to you. In this we plainly see another bond of mutual love. Your own intelligent interest in the education of the young and your success as an educator in New York emphatically tell us that the educational institutions of your diocese are and will be objects of your enlightened zeal and encouragement. For this age needs educated Catholic men in the professional and business world; men who will bring the good odor of Christ into a world that knows Him not.

"Your virtues and your beautiful qualities of soul are the sweetest bonds that unite us to you in filial love and prompt obedience. Throughout your life you have displayed those splendid qualities of mind and heart that have won for you universal esteem and reverence.

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The rich have been your friends and the poor have been your favorites. It was the charity of Christ that urged you to do all the good possible at all times. You were the patient friend and prudent adviser to priest and layman. You have participated in their joys and sorrows. In a word, you were a father kind and indulgent to all. Many were the blessings invoked upon you for your numerous acts of charity and benevolence, and the verdict of all was that you were in truth the most Christ-like priest of the great Archdiocese of New York.

"We do not wish to weary you with your oft told praises, but in the name of the Collegians of Niagara University to offer you again our homage and obedience, to wish you length of days in the administration of the diocese of Buffalo, to express the desire to see you often in our midst, to drink in your words of wisdom poured forth with loving earnestness, to ask your prayers for our college and ourselves, and to promise you, after your noble example, to do all in our power in the future either as priests or laymen to show that the Christian training of our Alma Mater fell not upon ungrateful soil, but that it took deep root and developed in due season and brought forth good fruit.

"This is the time for us to declare openly that we see in you an image of a good shepherd, and we give our thanks to Him, the greatest of Shepherds in Heaven, that he has given us in your person the most amiable, kind, and virtuous, but ever alert and prudent, guardian of that precious pearl the 'Faith of Our Fathers.'

"Therefore, 'Let him be honored whom the King hath in mind to honor.' Would that we could invoke some spirit of eloquence to express the thoughts and feelings of this hour. Your apostolic zeal, combined with inexhaustible Christian patience, is for us, your faithful children, an invaluable blessing in this life. You are a prelate; you may rule now. The mitre is your crown here upon earth, the crosier is your scepter, and you rule not only the external act but even the hearts and affections of the people.

"We rejoice to-day for having in our midst such a distinguished visitor, the blessing of whose presence, like the sunlight, lends brilliancy to the occasion. Again let me in behalf of the collegiate department bid you welcome, and as a favor we ask you to bestow upon us your episcopal blessing. May the Heavenly Spirits form your faithful guard, ever hover near, to assist you in your exalted functions, and may kind Heaven bless you with continued health and strength, that your administration may prove long, happy, and prosperous."

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ADDRESS ON BEHALF OF SEMINARIANS

"*Right Reverend and Beloved Bishop:*

"On behalf of the seminarians of Our Lady of Angels, I bid you heartfelt welcome to our Seminary home. At length, after anxious expectations, we are permitted to look upon our chief pastor, the Bishop of our diocese, to call him our guest as well as our Father in Christ, and to present to him in person those pledges of devotion which every aspirant to the ecclesiastical state is taught to hold as chief among his obligations.

"Our joy at the announcement of your coming, dear Bishop, was tempered, we admit, by fear, lest our preparations for your reception would not be commensurate with your dignity as a mitred prelate of the Church. Our memories are still fresh with the whole-souled triumphal ovations of which you were the recipient in the great city of New York and in your own episcopal city of Buffalo. We rejoice at the great tribute of esteem bestowed upon you by both clergy and laity, and we are filled with admiration and respect at the thought of having as our Bishop a man of God who is the happy possessor of the confidence of all his subjects. Tributes the most kindly have enriched the halo of your name, and by us who are so easily pleased by the fame of those whom we love and admire, this mark of reverence is treasured as a pearl of priceless value.

"That seminarians here abiding amid nature's solitude should hope to make a gorgeous holiday with cloth of gold or banners floating gaily, or music, or the military, or wealth, or beauty, to herald your coming to our halls, might have been our dreams, indeed, and would be our delight thus to honor him whom the Prince of Bishops hath honored. But we have taken courage in spite of our meager opportunities for display by taking refuge in that which the poor find as potent as the wealthy.

"In compensation we offer you, dear Bishop, the welcome of grateful, joyous, and loyal hearts. We behold in you one who has come to us as our chief teacher, on whose gentle brow has been placed the mitre of authority by command of the supreme Pontiff himself. Apart from the endearing personality which you possess and which is a happy augury for the seminarians of your diocese, we realize that as our Bishop you are entitled to our reverence, our love, our exact obedience, our prayers, too, that the heavy burden of the episcopacy may be borne by you without faltering until the years allotted to you shall have been accomplished.

"Short has been your sojourn in this diocese, but the loving

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fealty manifested everywhere in truth foreshadows a great future. Your characteristic goodness has already captivated the hearts of your subjects, and will insure unswerving loyalty. Many years have you spent in the vineyard of the Lord, and at His bidding you have now been raised to the episcopal state. May He continue to shower the plenitude of His grace upon you, preserving you long as our spiritual father.

"We who have the honor of adoption in your diocese feel that we belong in an especial manner to your household; that you have for us, the youngest members of your clerical family, the solicitude which marks the tender parent. And this relation of our Bishop towards us fills us with hopefulness, inspires us with eminent courage to prosecute our studies, to improve in piety, to adorn ourselves with all qualities befitting ecclesiastics. We have forsaken the world, parted with its pleasures and followed the call of the Master. We have heeded his counsel, left parents and friends, and followed in His footsteps. Well do we remember the memorable words of the Lord: 'You have not chosen Me, but I have chosen you'; and mindful of the admonition we tremble lest our side of the scales be found too light. Our daily prayers and studies, our readiness to heed the voice of authority all augur well in our favor, but with fear and trembling we advance, seeking the paths of light and the footprints of the saints.

"Our parents and friends little suspect our trials; seminary life to them is a sort of premature Heaven, a place of bliss and bounty. While our former fellow students are carving their careers in life, while they advance in their profession, while they count as factors in civic life, we in solitude are grinding fine the grains of wisdom in philosophy and theology. While they are making their fortune we are quietly, slowly but surely storing up the fundamentals of our future career. While they enjoy the realization of their hopes we are patiently climbing Horeb, the mountain of God, and only after long, persistent, and unswerving perseverance shall we reach the top.

"A visit like this is a ray of sunshine in our lives. We cherish it and hold it in memory dear. We never fail to appreciate its worth, and often refer to it with feelings of delight. We have enlisted as soldiers of Christ and for His sake try to bear our trials with joy and pleasure. And when, by the grace of God, your episcopal hands shall rest upon our heads, when the voice of authority shall consecrate us irrevocably to the service of the Most High, we shall renew the pledge of obedience so cheerfully given on this occasion.

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"Little do we know what Providence holds in the embrace of the future. Your station in life, dear Bishop, is one of eminence; to you look thousands of grieving hearts for comfort and redress. And when trials inseparable from one in your exalted position come upon you, may Christ the High Priest be your refuge and consolation; may His Mother, Our Lady of Angels, sustain you as her well beloved client unto the perfect end."

ON BEHALF OF THE FACULTY

"*Right Reverend and Beloved Bishop*:

"Exuberant youth typified by the inmates of Niagara's study hall has been alert as usual, and through its representative has been the first formally to address you on this joyful occasion. The senior body has followed, expressing sentiments 'whose words all ears took captive.' What remains for me, speaking in behalf of our faculty, to add as a compliment to the tributes which have just been paid to you, Right Reverend Bishop, by the student members of Niagara's household? Indeed, I feel like saying with melancholy Hamlet that they have plucked out the heart of my mystery.

"I will not indulge in adulation; you would not have it. Were I to take refuge in what Swift calls 'the food of fools' I might well expect to hear your gentle voice reproving me: 'I come not to hear such flattery, sir, and in my presence.' I dare not transform myself into a prophet and proclaim for the Fourth Bishop of Buffalo a long, a roseate, an illustrious episcopacy, although God knows I wish it from the depths of my heart, as we all do, and I even pause to pray that I have spoken better than I know.

"To us, dear Bishop, as to yourself, the future is a sealed book, but its keeping is in the hands of the Great Shepherd, and we may trust to Him that when the pages of your Episcopacy are written the 'golden clasps will lock a golden story.' But I may be permitted, I hope, to turn from that which is hidden to that which is manifest, scanning for awhile the horizon of the past.

"It is a far cry, if you will, from 1903 to 1856 when the first Bishop of Buffalo invited the Vincentian Fathers to erect an ecclesiastical seminary in his newly-formed diocese. From the days of Bishop Timon to those of your immediate predecessor, the present Most Reverend Archbishop of Chicago, the College and Seminary of Our Lady of Angels has been favored and encouraged by episcopal support. During nearly half a century it has been the privilege and the consolation of Saint Vincent de Paul's children conducting this institution

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to train levites for the Sanctuary, to equip with suitable knowledge and piety under God those whom the Great High Priest had set apart to offer the clean and acceptable oblation.

"Nearly every diocese in the United States and not a few in Canada have numbered among their clerical forces soldiers of the Cross who were trained for their spiritual warfare at the shrine of Our Lady of Angels. The lovely diocese over which the Holy Ghost has appointed you to rule has felt during all these years the helpful effects of a work so dear to the heart of Holy Mother Church as is that of educating ecclesiastics. The Faculties of Niagara from the beginning till now, impressed with the warning of their Father Vincent, have ever been solicitous to meet the wishes of the illustrious prelates whose seminarians had been entrusted to their keeping.

"It is not my place or my wish to enumerate the successes which may have crowned the labors of Saint Vincent's sons in the sacred task of providing worthy subjects for the sanctuary. I would only accentuate the fact that our endeavors to follow the lines laid down by him whom God raised up in the 17th century 'for the salvation of the poor and the discipline of the clergy'—*ad salutem pauperum et cleri disciplinam*—have met with episcopal approval, cordial, generous, and to us most encouraging to contemplate. Our relations with the Right Reverend Bishops of Buffalo have always been of a nature to sustain us in the prosecution of a work which was not always, indeed, as comfortably established as we of the present find it.

"Forty-six years ago the beginning was made, humbly as are most things done in the name of God, quietly as becomes a work which has God for its principal object, in poverty as are most of the projects undertaken for the furtherance of our Religion. The Founder of our institution was Father John Lynch, C. M., afterwards the first Archbishop of Toronto. In an address which he delivered here during our Silver Jubilee in 1881 he attributed the work as done by God, since it could not have been carried on by the weak hands of men: '*A Domino factum est istud,*' he exclaims, '*et est mirabile in oculis nostris.*'

"Yet he does not neglect to tell us how through the advice of the first Bishop of your See a priest of the diocese of Brooklyn was induced to donate $10,000 to our struggling seminary lest the property bought, but not paid for, might revert to the original owners. And when legal complications ensued so that the donation could not be secured, we are told how another Prelate, the revered Bishop Lough-

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lin of Brooklyn, cut the gordian knot of litigation, sending the money forthwith to the impoverished seminary.

"When the fire fiend assailed us in 1864, sweeping away all that had been built up with so much toil, it was the first Bishop of Buffalo who came to our rescue with all that fatherly and practical support within episcopal command. He enlisted in behalf of our seminary the sympathies of so great a personage as Pius IX., whose generous donation testified to the zeal of that great Pontiff for the maintenance of ecclesiastical institutions.

"When Bishop Ryan took up the crozier laid down by his saintly confrere, he assumed towards Our Lady of Angels an attitude which made us feel that our work was appreciated by Buffalo's chief Pastor, not only in the seminary but also in the collegiate department. For, when in 1883 a number of Buffalo's best physicians, seeking to elevate the then unsatisfactory condition of medicine as a study, appealed to Bishop Ryan for co-operation, he advised them to affiliate themselves as a special school under the trustees of our institution. Concordant with his wishes we changed our legal title from College and Seminary of Our Lady of Angels to that of Niagara University, that this school of medicine, and later on a Buffalo Law School, might find legal existence under our new and enlarged charter.

"The Bishop of this diocese advised us to enlarge our sphere, and we obeyed him, even though some among our friends, not understanding our motive, arraigned us on the score of departing from our primitive spirit. The wisdom of the Bishop's advice that we co-operate in the demand for a better preliminary training in the study of medicine was vindicated when the legislature of this State made compulsory the four years' course inaugurated by the Niagara medical college.

"After 28 years of apostolic labor, Buffalo's second Bishop dies the death of the just, mourned by his flock, regretted by his fellow citizens of all creeds, lamented by the little household of Niagara under whose cross-crowned roof he had ordained so many to the priesthood. When his young and vigorous successor was announced Niagara rejoiced that one who had been an inmate of her study hall should be raised to the purple and should become our Bishop.

"The advent of Bishop Quigley to the See of Buffalo was followed by the continuance of those pleasant relations which in the past had been so effective in enabling our institution to carry out the purposes of its existence. And when, after six years of gentle, amiable and effective rule, he was called to another sphere of action, solici-

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tude for the future was mingled, we confess, with our prayers (which have been answered) that the Holy Ghost might provide a worthy incumbent for the vacant bishopric of Buffalo.

"And why, dear Bishop, have I recounted, perhaps at tedious length, these incidents in the life of our institution? To illustrate how its presidents from Father Lynch to Father Likly have endeavored with the assistance of their brethren to train clerics according to the pattern cut out for them by their saintly Father, Vincent de Paul. Adherence to his wise counsels, to his plain commands, will result under God in the production of priests whose learning, piety, and zeal will be regulated by the all necessary virtue of obedience to their episcopal superiors. A learned priest may prove a rock of scandal, a zealous priest may merge into the ways of schism, but an obedient priest shall speak victories.

"May we ask you, dear Bishop, to trust us, to confide in us, to accept the love and loyalty of Niagara's Faculty, to lend us your fatherly support, that our devotion to you and the interests of your diocese may find scope now as under your illustrious predecessors in the prosecution of that which is dearest to a Bishop's heart,—the training of ecclesiastical students?

Respectfully and devotedly,

NIAGARA'S FACULTY, '03-'04.

RT. REV. CHARLES H. COLTON, D. D.,

Bishop of Buffalo.

Niagara University, N. Y., Oct. 15, 1903."

Since this memorable occasion when the inmates of Niagara were afforded an opportunity to express their sentiments towards the Right Rev. Bishop of Buffalo we have received only kindness and consideration at his hands. With much personal inconvenience he has frequently accepted our invitations to assist at functions, the nature of which did not, indeed, exact his attendance, but the success of which was certain to be enhanced by his episcopal presence.

A proof of his willingness to co-operate with us in our undertakings is his acceptance of the office of Chancellor of the University, not merely as an *ex-officio* title belonging to his episcopal position, but as one enabling him to work more intimately with the priests of Niagara in their efforts for Catholic higher education. His seal of approval on our previous efforts in this direction may be said to have been given when on the occasion of our Alumni meeting at Niagara

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last November he graciously consented to become an honorary member of that much-prized organization.

Bishop Colton's likeness adorns the front pages of this volume which we have dedicated with so much affection to those who taught within these walls, to those who studied here, who went forth during half a century the better equipped for having tarried at this fount of Christian knowledge. His gentle face looks out upon the record of fifty years, whose golden sheaves now harvested in the storehouse of this history were planted, nurtured, and matured under the eyes of his illustrious predecessors by the pioneer priests of Niagara:

"*Euntes ibant et flebant, mittentes semina sua.*"

To-day, although the harvest of half a century has been gathered, the planting must still go on. Under the blessing of God, the protection of Our Lady of Angels, and the generous encouragement of the fourth Bishop of Buffalo may the prophecy long hold true of us and our successors:

"*Venientes autem venient cum exultatione: portantes manipulos suos.*"

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NIAGARA'S PRESIDENTS

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MOST REV. JOHN J. LYNCH, C. M., D. D.
First Archbishop of Toronto
First President

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CHAPTER XIII

VERY REV. JOHN JOSEPH LYNCH, C. M., FIRST PRESIDENT—REV. JOHN MONAGHAN, C. M., REV. THOMAS J. SMITH, C. M., REV. DENNIS LEYDEN, C. M.—OUR FIRST STUDENTS.

THE announcement of Archbishop Lynch's death, May 12, 1888, was a sad piece of intelligence to the inmates of Niagara. It was the breaking of a bond that had kept the present united to the historic past; it awakened a flood of memories, all of them sacred, with the name of "Father Lynch" entwined, with his labors, his sacrifices for Niagara's welfare standing out in grandest relief. To the later inmates of this institution the good Archbishop appeared as a patriarch who had ministered at Niagara's shrine when many among us were as yet unborn. He was the pioneer who broke the way for the establishment of God's house amid the wild and majestic scenery surrounding us. He was the first to soften the rudeness of nature hereabouts by religion's sacred touch, and to raise the emblem of our Faith above the stormy waters of our river. Away back in 1856, he came, a simple priest of the Congregation of the Mission, to found our present institution, to foster its tender growth and transmit it flourishing to the care of others when the voice of duty called him away, a few years later, to assume the burdens of the episcopate.

His labors as a missionary by no means began at Niagara. Years before he founded our institution he had been engaged in that capacity in Ireland, his native country, whither he had returned after a novitiate at the Mother House of the Congregation of the Mission in Paris. From Ireland he was assigned to the arduous missionary field of Texas, going thence to St. Louis and afterwards to the Barrens, in Perry County, Missouri, where he was made superior of Saint Mary's Seminary. In 1849, and again in 1855, he was chosen to represent his confreres of the American Province in the general councils held by the Congregation of the Mission in Paris. It was on his return the second time that, at the request of Bishop Timon, he came to Buffalo and started a house of his community in the suburbs of that city. During all this varied and busy career the zealous missionary had his heart set on founding a seminary at Niagara Falls, where, as he used to say when talking to the students of later days, the praises of God, from pure and big hearts, might commingle with the incense of the cataract. How fully his desires were realized may be

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seen from the address which he delivered here at the Silver Jubilee, 1881, and which is printed in full in the account of that celebration.

His active supervision over our institution, though lasting only about three years, was blessed with wonderful success, not only in a business point of view, but in that also which is the chief aim of all who preside over houses devoted to Christian education. With that tact peculiar to religious men who live interior lives, as do the saints, he knew how to win over the most wayward, to encourage the timid, to make virtue attractive, and nobility of character among the most highly prized acquisitions of the student. There are many of "Father Lynch's" early students now engaged in the various callings of life whose reminiscences of his kindness, his fatherly solicitude, his wonderful success in gaining hearts would, if published, form some of the most interesting chapters in the life of this apostolic man. It was not by terror that he ruled, but by love; he did not compel obedience by the severity of the rod, but by that higher influence which emanates from a wise, experienced head, and a good, kind heart. That affability which made him so accessible even to the occasional delinquent did not disappear after he had laid aside the simple gown of the professor for the majestic robes of the bishop.

It was in 1859, November 20th, that he was consecrated Bishop of Aechinas *in partibus*, and appointed coadjutor to Bishop Charbonnel of Toronto. He succeeded to that See, April 26, 1860, and became its first archbishop, March 18, 1870.

Whenever he came to Niagara to revisit the home that he had founded, the inmates would flock around him, reverently, indeed, as became children in the presence of a father, but joyfully, too, as having again in their midst one who would tell them of Niagara's early days, of her struggles for existence, and of the noble boys, many of whom now form the vanguard of Niagara's Alumni. His fund of reminiscence was unfailing; his manner of narrative most happy. The smallest boy could appreciate his jokes, while the dullest in the gathering around the venerable prelate could perceive the value of the moral to be drawn from his old-time stories.

The Catholics of Toronto mourned with the best of reason the demise of a beloved archbishop who had devoted nearly thirty years of his life in ministering to their spiritual wants. The good citizens of that flourishing city regretted the ending of a career distinguished for the fullness of its days and its merits. All who were interested in the advancement of Christian education, the spread of religion and

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the welfare of oppressed humanity, deplored the departure from the scenes of life of one who had been foremost among the champions of whatever is best for the religious or social happiness of their humbler brethren.

The following extract from a local paper of that time will illustrate the high esteem in which Archbishop Lynch was held by the citizens of Toronto:

"On Tuesday evening all that was mortal of the once great, noble, and illustrious Archbishop of Toronto was borne from the archiepiscopal residence and placed in state in the magnificent cathedral of Saint Michael. At the evening services when vespers for the dead were sung Cardinal Taschereau presided. He was assisted by Vicar General Laurent, Monsignors Paquet and Marois, with about forty priests present in the sanctuary. Those competent to judge made the estimate that about fifty thousand persons gazed upon the saintly countenance of the departed prelate.

"On Wednesday morning, beginning about six o'clock, Masses of Requiem were celebrated until about ten o'clock, when there filed into the sanctuary the priests of the archdiocese and a large clerical delegation from the States, making in all about one hundred priests. After them came Mgr. Paquet, rector of Laval University, Rev. Fathers Le Clerc and Connolley, Montreal; Rev. J. E. Morcouk, Vice-Rector of Laval; Mgr. Marois, the Cardinal's private secretary; Very Rev. P. V. Kavanagh, C. M., and Rev. Joseph Alizeri, C. M., of Niagara University; Bishop Dowling, Peterborough; Bishop O'Mahoney, auxiliary, Toronto; Bishop O'Farrell, Trenton, N. J.; Mgr. Souli, formerly Bishop of the Island of Reunion, Mauritius; Dr. L. Fundren, President of Saint Jerome's College; Archbishop Fabre, Montreal; Bishop Ryan, C. M., Buffalo. His Eminence Cardinal Taschereau sang the Mass of Requiem, with Very Rev. Dean O'Connor as deacon and Father Bergen as sub-deacon of the Mass; Mgr. Gleason and Very Rev. Father Rooney as deacons of honor; Very Rev. Father Laurent, V. G., archpriest, and Mons. Martis as Master of Ceremonies.

"Bishop Ryan preached a most eloquent discourse on the life of the late Most Rev. John Joseph Lynch, speaking of him as a bright, prepossessing student, a cherished, scholarly, charitable member of the Congregation of the Mission, and latterly one of the most brilliant, versatile, learned members of the American hierarchy. After the Absolution the remains of Niagara's honored founder and first president were consigned to the grave to await the summoning of that

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Master who will call the faithful dead to a full participation in His heavenly felicity."

While all who were then at Niagara deeply sympathized in the loss which the Church and society in general sustained in the beloved prelate's death, we dare to say that their grief was such as falls upon a household when its father is no more. Here, he raised for us the cross of Christ, the promise of our future victory; here, he labored and prayed that the fidelity of Niagara's children might always be commensurate with the nobility of their mother, and here, let us hope, his name shall be held in benediction and his soul remembered as long as

"The stars burn, the moons increase,
And the great ages onward roll."

Associated as procurator with Father Lynch from the beginning, and remaining at Niagara for three years after its first president had been elevated to the episcopacy, was the Rev. John Monaghan, C. M., a priest whose sweetness of character merited for him from our earliest neighbors the title of "polished, Christian gentleman." This was no mean tribute when it is remembered that our settlement on "the highest point of Mont Eagle ridge" was not then regarded with universal favor.

We learn from the records which our Community keeps of its subjects that Father Monaghan was born in Kings County, Ireland, February 12, 1796, and that he was received into the Congregation of the Mission at "The Barrens," September 27, 1854, making his vows two years later. In 1824 he went to South Carolina with the illustrious Bishop England, and was there employed in conducting an academy and also in teaching in the preparatory seminary of Charleston. Judge Gaston, Alexander Stevens, and others noted in law and politics were among his earlier pupils. Later on he went to Georgia and opened an academic school at a place called Locust Grove, but finding the call to the priesthood strong within him, he relinquished his academic ambitions and moved to Baltimore where, after completing the required studies, he was ordained for the diocese of Little Rock, Ark., then under the government of Bishop Byrne, 1845.

He served that diocese for ten years, his parish embracing eight missions, each of them so poor that their combined income did not exceed fifty dollars a year. After his entrance into the Congregation of the Mission in 1854 he was employed in teaching at the Mother

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House in Perryville, Mo., for about four years, after which he was sent to Niagara to act as procurator or treasurer of our newly founded house. During the greater part of the time that Father Monaghan remained here he was also pastor of the church at Suspension Bridge, for one of the duties which Bishop Timon requested our priests to assume upon their settling here was to minister to the Catholics of the Bridge and those of Lewiston. The pastorate of these places remained within the tenure of the "College priests" for many years, often necessitating serious inconveniences to our limited personnel, and was gladly relinquished as soon as the Ordinary of the diocese found himself able to appoint priests of his own to take charge of these parishes.

Father Monaghan left Niagara in 1862, going to Mount Hope Retreat near Baltimore as chaplain. He was recalled to the Mother House later on, and after one year spent at "The Barrens" he was again appointed to serve the Sisters of Charity as chaplain of their institution at Mount Hope. Failing health obliged him to relinquish this post after several years of faithful and valued service. He retired to the new Mother House of the Vincentians in Germantown, Pa., where he died on the anniversary of his vows and the feast of Saint Vincent's death, September 27, 1877, at the age of 81 years.

Priests who are now on Niagara's faculty, and who were then scholastics in Germantown, recall how tenderly Father Monaghan used to speak of Niagara's early days, how vivid was his recollection of even the smallest details connected with his experience and that of Father Lynch as pioneer priests in building up "Our Lady of Angels." He was suavity and gentleness itself; truly "a polished, Christian gentleman," so amiable that it was said of him by a life-long companion: "I do not remember ever to have seen him angry." *Requiescat in pace.*

In July, 1857, Rev. Denis Leyden, C. M., became a member of Niagara's slender faculty under its first president, having been transferred from St. Mary's Seminary, Perryville, Mo., together with Rev. Thomas J. Smith, C. M., afterwards Niagara's third president and later on Visitor of the Congregation of the Mission in the United States. In an interview which our present superior, Father Likly, held with Father Leyden only a few months ago the latter commented with much emphasis on the "deplorable state of poverty" in which he and his companion were obliged to journey from "The Barrens" to their new mission on the banks of the Niagara, a distance of about

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600 miles, at a time, too, when traveling was anything but a luxury. It was intimated that their condition was one of unnecessary misery through somebody's parsimony rather than one into which they had joyfully entered because of the poverty of their Mother House.

It is possible for those who control the purse strings of a community to develop "an itching palm" (no doubt through motives of frugality), and, in their mistaken zeal for religious economics, to press a handful of coppers so closely that the squeezing process will affect not only the coppers but those who receive them. The prime object of Father Leyden's reference to this episode in his early life as a traveling missionary was not to censure the good superior of that day for his unintentional parsimony, but to point out a valuable lesson which his companion, Father Smith, received on that occasion, and which he ever afterwards put into practice, whether as local or general superior. He supplied his men with money enough to travel decently, so that they had no need to voyage "by canal," or pass their hats around before they could get back to their base of operations.

The numerous friends of Father Leyden will be interested in the following reading:—"He was born in New Glasgow, Lower Canada, October 7, 1832; was received into the Congregation on the 22d of December, 1853, at 'The Barrens,' making his vows two years later on Christmas day. He and Father Smith, late Visitor of the Western Province, made their novitiate together. After his ordination Father Leyden was sent to Germantown, Pa., as pastor of St. Vincent's Church, holding that position for about five years, during which time he built the present girl's school taught by the Sisters of Saint Joseph. From Germantown he was missioned to St. Louis as assistant superior and later on was called to 'The Barrens' where at present writing he is resting from his labors of forty-five years in the priesthood, cheerful though an invalid, having met with an accident through which he is permanently disabled. He has sustained his reputation as a good preacher and conversationalist, possessing a phenomenal memory and an extensive, critical knowledge of history."

The compilers of this work would deplore more than any other the omission of names prominently connected with the administration of Niagara's first president. But in a task of this kind it is well-nigh impossible to gather in all who had a share in making the local history of these early days. Some may be overlooked entirely; others may be assigned to periods later than those in which they were actively engaged on the faculty or in other important capacities. Every

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record extant has been searched; every one likely to afford additional information has been questioned *viva voce* or by letter, and yet omissions, we feel sure, have occurred. We can only trust that our readers will be indulgent with us, especially when they take into consideration the difficulties which would beset themselves if they were to attempt the arrangement of minutiæ covering a period of fifty years.

An unsigned paper, yellow with age, and bearing every mark of authenticity, tells us: "The following claim the honor of being the first inmates of the Seminary when, on the 21st of November, 1856, the present Archbishop of Toronto opened the institution in Buffalo:

"Charles Poinsett, Buffalo, N. Y., age 15, entered November 21, 1856; John D. Vaughan, Buffalo, N. Y., age 15, entered November 21, 1856; William Molloy, Buffalo, N. Y., age 11, entered November 21, 1856, John J. Lamey, Buffalo, N. Y., age 12, entered November 21, 1856; Francis O'Reilly, Buffalo, N. Y., entered November 21, 1856; Hugh Mulholland (Ireland), Rochester, N. Y., entered December 5, 1856; David Kenrick, James Rogers, Edward Cullen, Paul Hogan, Martin Zimmerman, John Fuell, Edward Rigney, Thomas Ryan, Charles Leaton, and Thomas Roach."

All these students, excepting the last four, came over to Niagara when Father Lynch removed the Seminary from Buffalo to its present site on the banks of our river. Eight others, newcomers, were added to the list: Austin Keough, Ambrose Keough, Timothy O'Leary, William Denty, John Bede, P. V. Kavanagh, William Carland, and Michael Cunningham. Thus, twenty students made up the list of attendance in 1857. Twelve years later "two hundred and twelve gathered within Niagara's walls for purposes of study."

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CHAPTER XIV

RT. REV. JOHN O'REILLY, C. M., SECOND PRESIDENT OF NIAGARA

FATHER LYNCH'S sucessor was a missionary in the most active sense of the word, going abroad even as president of the Seminary almost constantly. Hence it is that comparatively little can be said of his administration in so far as it relates directly to our institution. Even when the first meeting of the Board of Trustees was held, June 27, 1861, shortly after the members became a corporate body, Father O'Reilly was not able to be present on account of mission engagements. Unlike present arrangements, when a band of missionaries is assigned to Niagara, the drafting of members of the faculty in olden times meant the giving of service which was to be credited to the Mother House and not to our institution. Such extraneous work, though most laudable and necessary in those days, naturally prevented a member of the faculty from being properly identified with affairs as they transpired in our little Seminary world. Active supervision at Niagara was exercised to a very large extent by Father Asmuth, who was treasurer under Father O'Reilly's administration.

The presidency of the latter extended over a period of about two years. He came here from our house in St. Louis, Mo., in the month of December, 1859, shortly after our first president had been called to the See of Toronto. His resignation is recorded under date of January 18, 1862, in the minutes of the Board as having been recently tendered. From Niagara he went to New Orleans, but after awhile fell dangerously sick from a cold which he had contracted, and started north in hopes of bettering his condition. His vitality, however, was too far exhausted for recovery. He repaired to the Mullanphy Hospital, St. Louis, Mo., conducted by the Sisters of Charity, and after a month of suffering he died the death of the just, surrounded by his brother priests and the sisters of Saint Vincent's family, October, 1862, in the 60th year of his age.

It would be a mistake, we feel sure, and it would be a disappointment to our readers, if we were to close the record of Niagara's second president with this strictly pertinent sketch of his relations to our institution. For he was one of the most apostolic men of his time, engaged in extensive missionary work with such historic characters as Father Gallitzin long before he became a Vincentian. History,

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VERY REV. JOHN O'REILLY, C. M.
Second President

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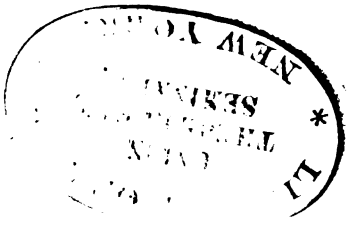

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indeed, ecclesiastical history, has quite ignored him, although as assistant to the converted Russian prince, he traversed in tireless work the regions now embraced in the diocese of Harrisburg, Altoona, and Pittsburg. The particular fields allotted to Father O'Reilly for gospel culture were the counties of Center, Blair, and Huntington. His zeal as a builder of churches is emphasized by the erection of three substantial edifices to God's worship in the counties committed to his administration.

We sometimes wonder why it is that early missionaries of such caliber as that of Father O'Reilly should be overlooked by writers whose professed aim is to give a true and full account of Catholicity in the localities traversed by their pen. In the present case the personal achievements of Father O'Reilly should have commanded the attention of any writer on ecclesiastical subjects connected with the dioceses just mentioned. The association which he enjoyed with apostolic men who have made the history of our religion what it is throughout Pennsylvania and neighboring States, should have coupled, we imagine, the name of Father John O'Reilly with the exalted pioneers of those days. But history, even Church history, is strangely silent at times, as though the introduction of sidelights would serve to obscure rather than to illustrate with greater emphasis some particular object of exaltation. Even in Saint Mary's College, Emmitsburg, Md., to which institution he had come from his home in County Leitrim, Ireland, about 1820, his associates were John McCloskey and John Hughes, both of whom rendered immortal service to the cause of Catholicity in this country.

Father O'Reilly was ordained to the priesthood in 1826 with Rev. John Hughes, the future Archbishop of New York, probably by Bishop Conwell of Philadelphia, to which diocese both of the newly ordained belonged. He was assigned immediately as assistant to Father Gallitzin, as stated above, and after three years' herculean labor under that saintly but exacting man was transferred by Bishop Francis Kenrick to Pittsburg, where he built the church of Saint Patrick in 1829. Later on he became pastor of Saint Paul's Church in that city, and upon the erection of Pittsburg into a diocese he asked and obtained permission to retire from parochial work, going to Rome, where he applied for admission as a member of Saint Vincent's community. He was received with open arms by our Italian brethren, who were delighted to enroll among them a missionary as seasoned as the apostolic Father O'Reilly, co-laborer with Gallitzin in the Alleghenies.

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Invited by Father Timon, first Visitor of the Vincentians in the United States, to return to this country for duty, he landed in New Orleans about 1844, and was assigned to a house of our community then at Assumption, La. In 1845 he was sent to Cape Girardeau as assistant to Rev. Father Penco, C. M., and when about three years later the town of La Salle, Ill., began to grow in importance, owing to the great influx of immigrants brought thither by the extension of the Illinois and Michigan Canal, Father O'Reilly was commissioned by his superiors to organize a parish in that thriving locality. He built a log church as a centralizing point for a parish which in reality extended over a hundred miles of territory, establishing stations to the number of about fifty, all of which were regularly visited by himself and the hardy missionaries associated with him. One of the latter was Father Alizeri, C. M., the erudite professor of theology at Niagara from 1884 to 1893.

During all the time that Father O'Reilly was in charge of La Salle he kept in mind, with a sagacity which missionaries as well as statesmen sometimes possess, the future importance of that growing town and the necessity of providing an adequate house of worship for his parishioners. Principally by begging he and his brethren accumulated sufficient funds to feel secure in laying the foundations of the present imposing church of Saint Patrick in La Salle, 1846. Seven years later it was consecrated to God's service. From La Salle Father O'Reilly was changed, in 1857, to St. Louis, Mo., and when Niagara's first president received the call to Toronto, Father O'Reilly succeeded him, thus becoming our second president.

As we close our account of this great missionary we feel that we have done more than classify him among the founders, preservers, and promoters of "Our Lady of Angels." We helped to rescue from oblivion the name of one who deserves well from the hierarchy, the clergy, and laity of the United States. And even though his extraneous duties as a missionary kept him from that intimate touch with our affairs which is the normal condition of a president at Niagara, the association of such a name as his with our common interests must leave an indelible impress for good upon our history. Contact with such a man could not have failed to inspire his Niagara brethren with that apostolic spirit which, though it find its fullest scope in formal missionary work, can reap the scriptural hundred-fold in class-room, study hall, or campus, wherever obedience assigns the post of duty.

Requiescat in Pace.

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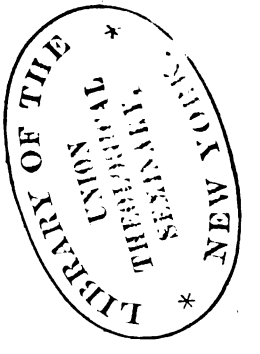

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VERY REV. THOMAS J. SMITH, V. C. M.
Third President

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CHAPTER XV

VERY REV. THOMAS J. SMITH, V. C. M., THIRD PRESIDENT OF NIAGARA

THE first official mention to be found of Father Smith's connection with Niagara is that under date of January 18, 1862, where it is recorded that he was unanimously elected vice-president of the Board of Trustees. This fact would intimate that his term as president of our institution began on that date, since the practice among us of having either the Bishop of this diocese or the Visitor fill the position of president of the Board, the local superior becoming vice-president of the same, was a long established one, abrogated only a few years ago. Private information, however, connects Father Smith with Niagara as early as 1857. He came here in July of that year in company with Father Leyden, of whom mention has already been made, and together they taught all the classes maintained during the following term for the eighteen or twenty students then on the seminary register.

Father Smith was missioned to the Vincentian college at Cape Girardeau, Mo., in 1859, but after a stay of two years at that historic institution he returned to Niagara, becoming then, as is probable from the records just cited, its third president.

In the early days of which we are writing the faculty was small, the number of students likewise small, and the necessities of the place such that both priests and boys co-operated in the performance of those duties which are now so generally if not so handsomely done by our numerous domestics and brothers coadjutors. Again, some of the priests were obliged to be away on missions or collecting tours, thus entailing greater labors on those of the home guard entrusted with the keeping up of classes.

Father Smith, who was noted for his abilities as a preacher, was frequently employed in missionary work throughout New England, New York, the West and South, in company with his brethren, Fathers S. V. Ryan, afterwards bishop; William Ryan, his brother; the Fathers O'Reilly, Father Hennessy and others. During Father Smith's absence from the Seminary his place was ably filled by his zealous assistant, Father John Asmuth, C. M., whose name appears in the records of the Board of Trustees as early as June, 1861, when

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he filled the office of treasurer. Sickness, however, seems to have obliged him to resign from that trying office in 1863, for closely following that date are comments on his continued ill health, his frequent detention at the Sisters' Hospital in Buffalo, and finally his removal to Los Angeles, California, by order of the Visitor, Father S. V. Ryan.

Although the motive given in the records from which these facts are drawn is the founding of a new house in that far away region, the truth appears to be that Father Asmuth was a victim of consumption and was ordered to a more balmy climate in hopes of improving his condition. It is true that about this time Bishop Amat, C. M., of Monterey and Los Angeles, made an earnest request that his brethren should come into his diocese to labor, and in compliance Fathers Anthony, C. M., and John Beaky, C. M., were sent there together with Father Asmuth. For awhile the latter gave missions in Nevada but returned to Los Angeles and rented an old house as the beginning of an establishment in that diocese.

The Sisters of Charity had a seminary in Los Angeles at this time, and Father Asmuth was made their director, remaining in that responsible office until his death, which occurred on the 16th of December, 1865, less than two years after his departure from Niagara. Father McGill, now Visitor of our Eastern province, was present at his death and closed his eyes. It was from him we learned that Father Asmuth was born at Dudinghausen, Westphalia, November 22, 1836, and that he joined the Vincentian community on the 10th of February, 1852. He acted as superior at Niagara for a short time, probably during an interregnum, and was held in the highest esteem of all because of his unusual talents, agreeable disposition, and devotional character.

His brother, the Rev. August Asmuth, C. M., ordained to the priesthood in 1881, is an alumnus of Niagara and is at present writing stationed at Saint John's College, Brooklyn, N. Y. One of his sisters joined the Daughters of Charity, and is now at Gonzaga Memorial Asylum in Germantown, Pa., under the name of Sister Antonia.

Other priests of the Congregation who figure about this time in the records of the Board are Revs. William Ryan, J. K. Nowd, F. Burlando, P. M. O'Regan, Robert E. V. Rice, James McGill, T. D. O'Keeffe, John T. Landry and David Kenrick. Father Ryan, brother of Bishop Ryan, after long and valued work on the missions at Niag-

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ara and in other houses of the Congregation lost his health and was obliged to retire from active service. He died at Mount Hope near Baltimore, where he had been chaplain for several years.

Father Knowd was highly esteemed for his intellectual abilities, especially for his proficiency in botany and mathematics. He was a native of Castledermott, Ireland, where he was born January 6, 1805. He was received into the Congregation at Cape Girardeau, September 1, 1842, and made his vows at Saint Mary's of the Barrens, September 2, 1884. He was prefect of studies here in 1863. He died pastor of Saint Vincent's Church in Germantown, March 28, 1880. While yet in the old country he was one of a board summoned to England to give evidence on the condition of education in Ireland, the president of said board being the Duke of Wellington.

Rev. P. M. O'Regan, C. M., Director of Seminarians in 1862, and again in 1870, we are happy to say, still survives, and is actively engaged in professional duty at the great Kenrick Seminary, St. Louis. He was known when at Niagara for his insistence on detail, for his appreciation of " little things " in the scheme of study. This quality, while it designated him as an exact man, helped to make every student who came under his influence a successful man in point of accurate information. He was one of those drafted in 1870 from the community's professors to build up the nascent and now flourishing college of Saint John the Baptist in Brooklyn, N. Y.

Father Rice became Niagara's fourth president, and as such receives extended notice in the next chapter. Father McGill, who now governs as Visitor the Eastern province of the Congregation of the Mission in the United States (if ruling as mild as his can be called aught but paternal persuasion), came to Niagara about 1863, and was elected a member of the Board of Trustees, April 13, 1864. On the 6th of December of the same year, the day following the burning of our seminary, Father McGill is on record as having moved for the immediate renting of a suitable building in which studies could be resumed and our students kept together for the remainder of the scholastic year. His view was unanimously adopted by the members present, although obstacles of an insurmountable nature interfering later on prevented its fulfillment.

For the benefit of those who have an exalted veneration for Father McGill (and their number is legion) we append the following accounts of his birth and career, knowing that these details are always a matter of greatest interest to the admirers of a character as noble as that of

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Niagara's Visitor. He was born in Ireland, May 20, 1827, and was received into the Congregation of the Mission at the Mother House in Paris, July 25, 1850. Two years later he made his vows at the house of the Vincentians in St. Louis, Mo., and was ordained priest in that city on September 8, 1853, by Archbishop Kenrick, having as companion in ordination the present illustrious Archbishop Ryan of Philadelphia.

He was prefect of discipline and afterwards Master of Novices at "The Barrens," and in 1859 he was sent as Superior to Cape Girardeau when the Vincentian institution located there became the diocesan seminary for St. Louis. After the burning of our seminary in 1864 he labored for awhile on the missions, and was then sent to Los Angeles where he remained for about nine years as Superior, building the Vincentian college in that city, and succeeding Father Asmuth as Director of the Sisters of Charity. In 1873 he was summoned to Germantown, Pa., to become head of a famous band of missionaries consisting of himself, Fathers T. O'Donoughue, Shaw, and Koop.

In 1880 he was sent to St. Louis where he remained Superior at Saint Vincent's Church until 1884, when he was recalled to Germantown and made assistant superior to Father Smith, and afterwards assistant Visitor. In 1888, when the western province was created with headquarters once more at "The Barrens," Father McGill became Visitor of the eastern division, which position he occupies to-day. In 1903 he celebrated his Golden Jubilee in the priesthood amid scenes of splendor and enthusiasm such as have been rarely exhibited even when mitred heads are the honored ones on such occasions. *Ad multos annos!*

The minute and excellent house records begun in July, 1862, by Father Thomas M. O'Donoughue, C. M., then only a cleric of the Congregation, give us the names of others besides those mentioned in the official minutes of Niagara's trustees. Among these is the name of Rev. A. J. Rossi, who was connected with Niagara for about two years, leaving in July, 1863, for St. Louis on the same day that Father O'Donoughue returned to our seminary after his ordination in that city. Father Rossi now belongs to the archdiocese of Boston, where he has a flourishing parish, to whose spiritual wants he administers with all the zeal which characterized the old Italian Vincentians in this country.

Rev. C. J. Becherer is another of Niagara's early teachers mentioned. In 1863 he was prefect of the boys besides teaching Moral

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Philosophy, German, and Greek. After his departure from here he was stationed at Brooklyn, Los Angeles, Cape Girardeau, from which place he left for New Orleans in the summer of 1878 only to fall a victim of yellow fever then raging in that city.

Father Thomas M. O'Donoughue, C. M., first appears in Niagara history in an exhaustive account given by him of our Sixth Annual Commencement, Wednesday, July 2, 1862. Although part of this programme is mentioned in a previous chapter, we shall record it here in its entirety, both for the sake of preserving the names of some at least among our old students and of showing what was Niagara's literary standing in the " auld lang syne."

Veni, Sancte Spiritus, ... By the Choir
Speech, ... Happiness of serving God in the Sanctuary . . David Chase
Song, ... Rock of Liberty . . . . . By the Choir
Speech, ... Deleterious Influence of Light Literature . . . . J. McGee
Song, ... Rover's Grave . . . . . Choir
Speech, ... Devotion to B. V. M. (French) . . . John Gorman
Song, ... Stand by the Flag . . . . . Choir
Speech, ... Civilizing Influence of the Catholic Church . . . . P. Daly
Song, ... Memories of Home . . . . . Choir
Magnificat (Greek) . . . . . D. Ryan
Song, ... Ever of Thee . . . . . Isaac Wells
Dialogue, Subject: Geography, ... T. Furlong, D. Ryan, Wm. Nyhan
Song, ... The Harp that once . . . . . Wm. Connelly
Speech, ... Sacerdotal State (Latin) . . . . M. W. Kelly
Song, ... Harmony . . . . . Choir
Speech: Benefits conferred by the Monks on Agriculture, Literature, and Science . . . . . William Connelly
Dialogue, . . Doctrines and Tenets of the Catholic Church . . . . . T. Hopkins, P. Fitzsimmons
Song, ... Twenty Years Ago . . . . . Ed. McCarty
Speech, ... Peasant and Servant (German) . . . . Issac Wells
Song, ... Starry Hours . . . . . Thomas Furlong
Speech, ... Persecution of the Church . . . Martin Carroll
Song, ... Mountain Tree . . . . . Choir
Speech, ... What We have been Taught . . . . James O'Hare
Poem, ... Mater Misericordiæ . . . . . T. Furlong
Song, ... Happy Are We To-night, Boys . . . . . Choir
Distribution of Premiums . . . . . *Te Deum Laudamus*
Address to the Audience, ... Very Rev. S. V. Ryan, V. C. M.

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Father O'Donoughue was Director of the Seminarians in 1863 and until 1870, besides teaching several of the higher classes in the junior department. He left Niagara for Cape Girardeau in February, 1870, and after holding various positions in our houses was placed on the missionary band in 1873. After about twenty years of most successful work in this trying employment he retired from the field in favor of the younger generation now engaged in harvesting souls according to Saint Vincent's method. At present Father O'Donoughue is superior at our church of the Immaculate Conception in Baltimore.

Father David Kenrick, C. M., was among the first students to enter our institution when it was opened in Buffalo in 1856. He is mentioned in 1863 as a member of the House Council, and was Procurator at the time of the burning of the Seminary in 1864. He was one of those who went from place to place gathering funds for its reconstruction. He held many responsible positions after severing his official connection with Niagara, among them that of Superior of Saint Vincent's Church in St. Louis, after the division of provinces. In 1903 he went as Vice-Visitor on a tour of inspection of all the houses under the government of Father Smith, who was prevented through feeble health from traveling. It was while thus engaged that Father Kenrick met with an accident in the railway station at El Paso, Texas, which resulted in his death February 1, 1903.

The loss of so valuable a confrere in such an untimely way was a severe shock to the aged Visitor. It may be that his subsequent rapid decline in health was owing in no small degree to the sorrow caused by the death of his official representative. When on September 23, 1905, a telegram came to the priests at Niagara announcing the death of their venerable confrere heartfelt grief at the demise of one who had done so much for our institution was quickly followed by our discharge of those religious functions which are the surest testimony of reverence and love for our faithful departed. Father Hartnett, C. M., represented our Faculty at the obsequies at "The Barrens" in the unavoidable absence of Father Likly, President, who had left Niagara to attend the funeral of lamented Father Frank Henneberry, '79, in Chicago.

The formal expression of our sentiments towards Niagara's third president was voiced in the following terms shortly after the announcement of his death had reached us:

Not since the death of Niagara's fifth president, Father Kava-

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nagh, in 1899, has this institution lost a friend of greater worth than the Very Rev. Thomas J. Smith, who died on the 23d of September, 1905, at Saint Mary's Seminary, Perry County, Missouri. With us in 1857, quite from the beginning, as professor and then as third president, Father Smith, even after his retirement from active association with Niagara, manifested his deep interest in our institution, which, it may be said, he helped to found, and to which, when opportunity was afforded him, in 1883, he lent his splendid and successful financial energies. It was as Visitor of the Congregation of the Mission, to which office Father Smith had been elevated in 1879, that he was able to show in a most particular manner how dear to his heart was the "Old Niagara" of which he had once been president, and whose priests were now subject to him as their general superior.

It was the old story which the College and Seminary of "Our Lady of Angels" had to tell its former president when in his official capacity as Visitor he came to the scene of his earlier labors. It was the story of large responsibilities and slender resources, of debts inherited from former times or contracted through misfortunes which no commercial foresight seemed able to avert. This condition of things may appear inexplicable to the managers of educational houses whose resources never fail because they are drawn from funded millions. But it is a condition of things to which Catholic educational institutions are peculiarly liable because of the absence of state aid, the too frequent indifference of moneyed Catholics, and the extensive charities which Catholic colleges and seminaries must dispense if they would fulfill one chief reason for their existence—the education of poor but worthy aspirants to the priesthood.

If such a thing were possible as the discouragement of any faculty that ever controlled the interests of this house, the Vincentian Fathers stationed here between 1878 and 1883 must have had good cause to question if Providence indeed required further sacrifices from them to maintain our cross-crowned home above the stormy waters of Niagara. The region hereabout is typical of the struggles which Niagara's pioneers endured to preserve that which, under the effectual assistance of such friends as Father Smith, has developed into the widely known Niagara University of to-day. The rushing cataract, the perilous rapids, the seething, booming waters as they tumble over rock-bound obstacles, may well recall to those who know the history of our institution the almost Titanic efforts of a Lynch, a Smith, a Rice, and a Kavanagh to keep our citadel of Christian education in the place where it had been first planted.

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Yet, as all is not tumult along our waterway, as there are pleasant places where the tired waters seem to halt, as if refreshing themselves for further struggles, so in the history of Niagara University have we pleasant reminiscences, encouraging periods of success, especially after a great blanket of debt had been lifted from our energies through the financial manipulation of Father Smith, and we found ourselves free to begin our much-desired improvements. The "Niagara" of to-day, with all its developments and all its splendid promises for the future, is a fact only because of the foresight exercised by Father Smith and his supporters twenty odd years ago.

In 1886, when the western province of the Vincentian community was formed in the United States, Father Smith became Visitor of the newly-established section, with headquarters at the famous "Barrens," Perry County, Missouri, the old homestead of Saint Vincent's sons in North America. Although he had been in active service for nearly thirty years prior to his appointment as Western Visitor, his stalwart frame and robust health enabled him to carry on the arduous duties of his new position until within a few years ago, when the malady which terminated his life began to manifest itself in a serious manner. After fifty-one years of membership in the Congregation of the Mission, this "Grand Old Man," Niagara's friend, is gathered in his 74th year to his sleeping brethren in that hallowed spot, "The Barrens," where so many of Niagara's earlier teachers first imbibed the spirit of their saintly founder, Vincent de Paul.

May he rest in peace.

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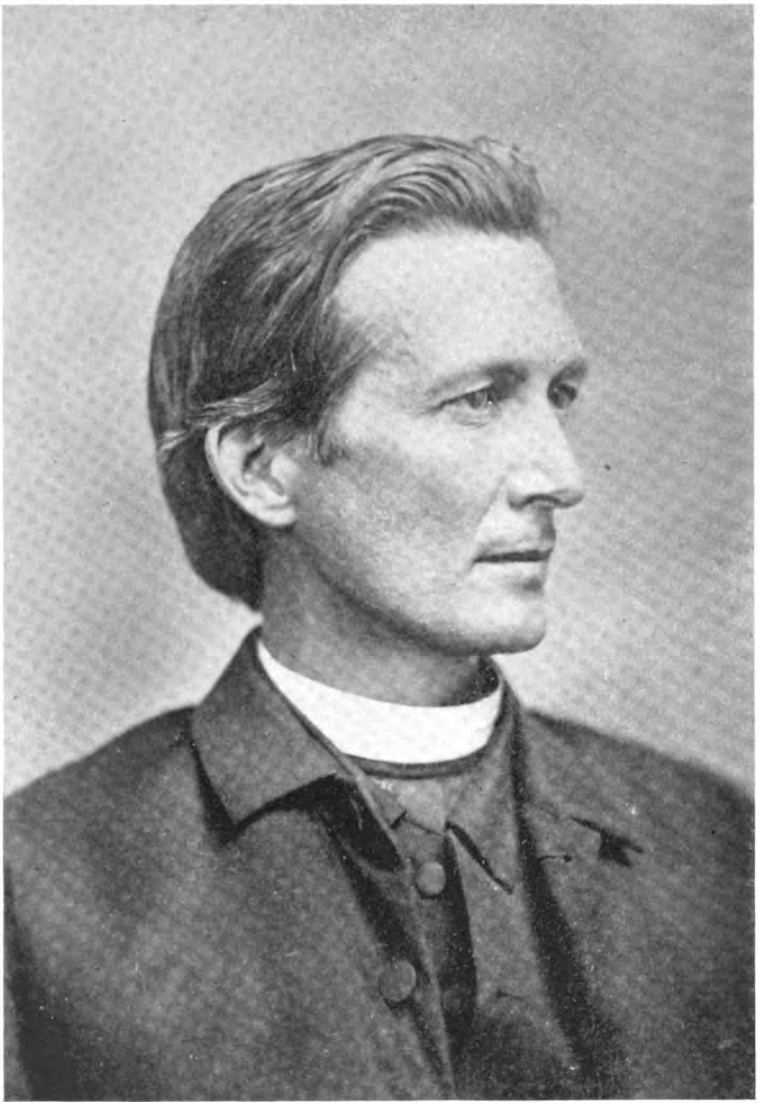

VERY REV. R. E. V. RICE, C. M.
Fourth President

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CHAPTER XVI

VERY REV. ROBERT E. V. RICE, C. M., FOURTH PRESIDENT

"ON motion of Rev. T. J. Smith, seconded by Rev. J. Asmuth, Rev. R. E. V. Rice, C. M., was unanimously elected a member of the Board, January 3, 1863." Thus is officially introduced into the history of Niagara one whose name shall stand forevermore as synonymous with our institution.

Father Rice was born at "The Barrens," Perry County, Missouri, June 3, 1837, and in 1855 entered the novitiate of the Vincentians located near the place of his birth. Four years later in company with Father Hickey, now attached to our Faculty, he went to our Mother House in Paris for the completion of his ecclesiastical studies. He received deaconship in the famous church of San Sulpice, and returning to the United States in 1860, was ordained priest on the 12th of September of that year in the city of St. Louis by Archbishop Kenrick. Two years later he came to Niagara, and in the fall of 1863 he was made procurator under the presidency of Father Smith.

The protracted absence of the latter in missionary work and the illness of the assistant superior, Father Asmuth, naturally threw much of the responsibility for external management on the shoulders of the young treasurer who, indeed, became almost at once so prominent in Niagara's affairs that it would appear at this late date as if he were Superior quite from his entrance into our history. Indeed, under date of November 22, 1863, this announcement appears in the house records: "Father R. E. V. Rice, C. M., is now our Superior." Yet, in a copy of the official paper deposited in the cornerstone of our main building, laid on the 21st of September, 1865, nearly two years after the above entry, is the statement: "Rev. Thomas J. Smith, C. M., Superior of the Seminary, but absent on account of ill-health; Rev. Robert E. V. Rice, C. M., Assistant and acting Superior."

It would appear, then, that while Father Rice was practically at the head of Niagara in 1863 he did not receive full and official installation from our Superior General in Paris until about the close of 1865 or the beginning of 1866, when the resignation of Father Smith occurred. Of Father Rice's work at Niagara during the sixteen years that he was connected with our institution we cannot do better than

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reproduce a summary written twenty-seven years ago by one of the *Index* editors:

"From its foundation in 1856 up to about the time when Father Rice assumed control, the Seminary of Our Lady of Angels, owing to a variety of circumstances, did not meet with that success which had been anticipated. The buildings were old and unsuitable, the accommodations meager and the faculties few in number. Yet old students of Niagara's early days look back with peculiar enthusiasm to the epoch wherein the dilapidated wayside inn was transformed into a seat of learning. Immediately on assuming control Father Rice began to labor with commendable activity. The work of building a suitable structure, one that would do honor to 'Our Lady of Angels,' became to Father Rice a veritable labor of love. One by one the old landmarks disappeared until as early as 1864 a noble edifice crowned the summit of Mont Eagle ridge.

"As if by some peculiar species of magnetism, Father Rice soon gathered around him a body of students whose increasing numbers pointed out the necessity of greater accommodations. Prosperity smiled upon the efforts of the Vincentian Fathers. In the near future they perceived the completion of their work, and glancing further on through the years they fondly imagined that Niagara College would speedily take its place with the best educational institutions of the land. On December 5th, however, 1864, Niagara was destroyed by fire. This was Father Rice's first great disappointment, but undaunted and undismayed he set at work with the rest of his brethren to build immediately. In the following September the seminary again threw open its doors to seekers after knowledge, although the new building was not completed until the spring of 1869.

"Encouraging every project that might tend to the improvement or amusement of the students, Father Rice sanctioned the formation of literary and dramatic associations, of religious societies and athletic clubs. In 1867 he founded the Niagara Cecilian Association, a musical organization which still flourishes. All the societies now existing at the seminary were founded during Father Rice's presidency. As time advanced the number of students increased, and in order to provide for existing necessities the erection of a new chapel was contemplated. To-day the house of worship is almost finished, and when completed it will stand a lasting monument to the memory of Niagara's fourth president."

It would not, of course, be supposed that in the herculean labors

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which Father Rice performed during his sixteen years he stood alone in the field, his brethren looking idly on. It is only in fable that Atlas supports the world. "During Father Rice's time,"—a phrase which comes so naturally to the lips of old students,—strong men and true labored with him in the accomplishment of those designs which had for their object the furtherance of Niagara's interests. Each of these confreres associated at one time or other with "Niagara's second Founder" deserves far more extensive notice than we can give. If we are brief in some cases it is primarily because exact details are wanting concerning the brethren mentioned, especially after the severance of their relations with this institution. Some of them "*exierunt a nobis*," but Niagara remembers with gratitude the good which they performed in her behalf while they were yet among our Vincentian brethren.

Among the names mentioned "before the fire" is that of the Rev. Edward M. Hennessy, C. M., a priest whose eloquence as a missionary won for him in subsequent years a national reputation. In 1865 he was assistant to Father Rice, Director of Seminarians, professor of Dogmatic and Moral Theology, besides teaching no less than five "handmaids," a proof at once of his versatility and his capacity for hard work. After leaving Niagara he was engaged on the missions with occasional interruptions until the early '80's, when declining health obliged him to desist from such exacting labors. He left the United States for our Mother House in Paris shortly after his retirement from our missionary field, but on account of his vast experience in that line he was induced by the Superior General to undertake the giving of missions in England. It was while engaged in preparation for this new field of labor that he contracted his last illness, dying in 1887. *Requiescat!*

Father Martin Dyer, C. M., descended from Kentucky's stock, was only a subdeacon when he came to Niagara in September of 1863 as professor of "Geography, Arithmetic, and Geometry." In 1864 Mental Philosophy is added to his list of subjects after his ordination at Niagara. No further record appears of him until 1870, when he is again numbered among the Faculty of Niagara, working here for several years with those occasional interruptions which come to nearly every member of our Community, liable as we are to be sent from place to place, for "we have not here a lasting habitation." The keen, well-informed mind of Father Dyer won for him the respect of all with whom he came in contact. His knowledge was extensive and

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accurate. His demeanor, while somewhat reserved with adults, was strangely gentle with children. He was procurator and professor in Saint John's College, Brooklyn, for a number of years, and was afterwards missioned to Los Angeles, where he died in 1903, at the age of 64 years. *Requiescat.*

Father Henry J. Anen is perhaps best known to the students of his day as prefect of the boys. His stay at Niagara extended over a period of four years, after which he severed his connection with us, going first to Germantown and then westward, dying in St. Louis. "As a professor he could not be surpassed both for care in preparing his classes and his success in the classroom. His pupils appreciated his worth, and before he departed gave him in token of their gratitude a magnificent watch. May he soon return to the object of his fondest love,— Our Lady of Angels." (House records, December 29, 1868.) *Requiescat.*

The Rev. George V. Burns came to Niagara on the 6th of September, 1868, from Germantown shortly after his ordination, and was installed as second prefect of the boys, which exalted office he held for one scholastic year. He remained here until about 1873, teaching among other classes that of the higher mathematics. About 1874 he is found at Cape Girardeau, shortly after which date he came East, laboring until his death, in 1886, in the Buffalo diocese. His admirers among priests and students were many and strong because of his qualities of mind and heart. *Requiescat.*

Tributes similar to those just mentioned may with all sincerity be paid to Rev. M. Flynn and Rev. J. V. Brennan, both of whom gave useful services to Niagara during their connection with our institution. The former appears in the Faculty list for January, 1868, becoming treasurer the following year, and resigning, May 6, 1870, to assume that office in our house at Los Angeles, California. He died only a few years ago. Father Brennan was one of the chroniclers from whose records many of the facts given in this book were taken. He is mentioned among the Faculty in the year 1867, and during his stay here he contributed towards the formation of societies now among the chief attractions at Niagara. At present Father Brennan is chaplain to the Sisters of Saint Joseph on Edward Street, Buffalo.

When we come to the name of Landry we feel that we are striking a reminiscent chord which will awaken in many a heart sentiments of the most tender nature. There were two of the name, yet not rela-

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tions, Rev. John T. Landry, C. M., and Rev. Louis Philippe Landry, C. M., the latter of whom first appears in Niagara's history (at least from the records now at hand) in our catalogne for the scholastic year of 1872-73, teaching such branches as chemistry, natural history and the higher mathematics. In 1875 he is succeeded in these classes by Rev. Martin Dyer, C. M., and disappears henceforth from our local history but not from our grateful remembrance. Students of those olden days, some of whom are now on our Faculty, recall Father Louis Philippe Landry as a man of great amiability of character, in whose breast a conflict would often arise when he was called upon to enforce the first part of the " strict though mild discipline " mentioned in our prospectus.

His adventures with a Montreal boy who would hunt owls at midnight in the depths of our eastern grove, or those with a St. Louis boy who once hung a " flag of distress " on the lightning rod over the main cupola will be recalled and appreciated, no doubt, by students of those days. The many friends of Father L. P. Landry, C. M., will be pleased to learn that he is yet in active service as assistant of the Church of Our Lady, Whittier, Cal.

Father John T. Landry, C. M., a native of Louisiana, " was here before the fire," a distinction which in our local history carries with it marks of honor like those that veterans bear after they have sustained the brunt of battles for some glorious cause. He was elected to the Board of Trustees, October 19, 1864, made professor of dogmatic theology, and after the resumption of studies in September, 1865, he is numbered among the Faculty as professor of French and mathematics. He became assistant to Father Rice in September, remaining in that office until 1870.

Father J. V. Kelly, C. M., professor of mental philosophy on the staff of this year became so ill from lung trouble that he was obliged to desist from the work of teaching. On advice of his physician that he should seek a change of climate he was sent by the Visitor, Father S. V. Ryan, to New Orleans, where he died a few months later. The class of moral philosophy was given to Father Landry, who continued to teach it until his departure for Brooklyn in 1870. In 1866 Father Landry was made Director of Seminarians while continuing to teach, besides the above-mentioned branch, those of natural philosophy, chemistry, globes, first mathematics, first algebra, second German and first catechism. There were only ten priests on the Faculty of this scholastic year, not counting Father J. Dwyer, C. M., who was

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parish priest of the church at Suspension Bridge, so that many classes for each professor became the rule in those days.

A half dozen seminarians taught minor classes in the study hall, and as their names were recorded by the chronicler of those times we take pleasure in reproducing them here as the names of alumni who co-operated thus early in Niagara's educational progress. They were: Messrs. P. Daly, Edw. Kelly, James O'Hare, John Talley, M. Santry, and Wm. McGinnis. From the beginning of our institution seminarians had been employed to teach "an hour or so during the day," and even now a few of them are thus engaged, although the present Faculty is double that which Niagara possessed in the days of which we are writing. The seniors thus employed feel honored at their selection, nor is there any danger that an industrious seminarian will suffer in his own studies because he is engaged "an hour or so" in teaching the lighter classes of the study hall. The experience which they thus obtain proves of no small advantage to them on the missions where they are often obliged to superintend schools of their own.

In 1870 Father Landry is missing from Niagara, having gone to Brooklyn as superior of the new college of Saint John the Baptist, just then opened in that city. After an absence of seven years he returns as prefect of studies and professor of mental philosophy, leaving again in the vacation of 1886, to return once more after an absence of six years. His hitherto robust health beginning to fail, he was obliged to discontinue teaching and seek a change of climate. After long and patient suffering from tuberculosis he died at Saint Agnes' Sanitarium, Baltimore, Md., on the 25th of May, 1899.

When the sorrowful message of his death reached Niagara many who were then on the Faculty and had studied under Father Landry felt that they had lost not only a confrere but a friend of their boyhood days. For Father Landry was particularly fond of youth, and was never so happy as when he was surrounded by a merry crowd of youngsters into whose sports he would enter with as much vivacity as their own. His magnetic ways in spite of his dark visage and official severity attracted to him nearly every student that had dealings with him. He was foremost in promoting the organization and efficiency of whatever societies he considered beneficial to the student body, notably of musical and similar associations, so that the success of the Cecilian society with its kindred branches was in a very large measure due to his energetic personality.

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With such an associate as this it was only natural that Father Rice's chief object of interest, the true happiness of Niagara's students, should have been promoted to a degree which makes intelligible to later comers "the legend oft repeated" by old admirers that "Father Rice's time" was the halcyon time of Niagara's history.

The following memorial sonnet was written by Father Grace, who was one of the first students under Father Landry's presidency in Brooklyn, 1870:

Far into past but not forgotten years,
Again amid the dreams of youth to glide,
Thought hurries on, caught up by Mem'ry's tide.
Hope glimmers faintly thro' a mist of tears;
Each heart long still, illumin'd as it nears
Responsive heart, grows dull again, and wide
Love stretcheth forth its hands; it cannot bide
Another separation, and it fears
Night's closing in, when Grief sad vigil keeps.
Delay, young dreams! delay your swift return!
Reply not yet to one who knows and weeps;
Yet linger ere you deck the funeral urn,—
Come softly back, and whisper that he sleeps
Mid friends of God, where Life's own planets burn!

In 1866 Father Rice's assistant was the Rev. S. Lavizeri, C. M., a priest whose learning and piety left their impress on all Niagara students brought under his influence during the time of his connection with our institution. His stay here as a professor was comparatively short, extending over a period of about two years, but it is most favorably remembered by the students of that time for the lasting benefits derived through contact with this exemplary Vincentian.

At present Father Lavizeri is attached to the Mother House in Germantown, Philadelphia, still comparatively vigorous in spite of his advanced age and arduous labors. To this venerable professor of the '60's, the last of the old Italian guard in the ranks of American Vincentians, Niagara gives fondest greeting. *Ad multos annos!*

Father Landry's successor as teacher of mental philosophy was the Rev. J. H. Koop, C. M., who joined Niagara's Faculty in the autumn of 1870, and remained a member until September, 1873, when he was called to Germantown to labor on the missions. After a year's absence he returned as professor of moral theology (with a liberal

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share of "handmaids" included) and remained until the close of studies in 1876. He was a man of extraordinary intellectual power especially in the domain of philosophy, the many recondite problems of which seemed to be only child's play to his comprehensive mind. His marvelous grasp of subjects the most abstruse was such as to win the admiration and friendship of no less a personage than the great Orestes A. Brownson, to whose review Father Koop contributed some of the most learned articles in that celebrated publication.

In spite of his intellectual gifts (or, perhaps, because of them) he was a most simple, unassuming man, pleased even with light amusements, tender of heart as a child, fond of music, playing his clarionet in the college band with all the gusto of youth. Such charming qualities in a professor as great as Father Koop could not fail to make him endeared to the students of his time, or to have his memory embalmed as one of sweetness in the annals of Our Lady of Angels. After his final departure from Niagara Father Koop was employed in missionary work, parish work, and those kindred occupations which fall to the lot of the average Vincentian in this country. He died in Saint Louis in 1889. *Requiescat.*

"A great friend of the boys; lively and learned," is an epitome of character, given by one who knew him well, of the Rev. John J. Lamey, C. M. He went as a boy in 1856 to our institution when it was first opened in Buffalo. His membership on the Faculty of his Alma Mater began with the scholastic year which opened in September of 1867 as professor of Greek, mathematics, and English. He remained here until about 1874, when he was called to Germantown to teach mental philosophy to the scholastics of the Community. In the summer of 1877 he was missioned to New Orleans for parish work at our church of Saint Joseph in that city. The following year yellow fever raged in the South, and among the victims of the dreaded scourge was generous, whole-souled Father Lamey. It may be said that he died a martyr, for it was while in the discharge of his priestly duties towards those stricken with the fever that he contracted the disease which terminated his life at the early age of 34 years. He was not the only Vincentian to give his life that year for the suffering neighbor. Father Doyle, '60, a native of Rochester, and Father Becherer, mentioned elsewhere, were two other priestly heroes who died on the field while succoring the afflicted in the Crescent City during the ravages of yellow fever in the summer of 1878.

Father Lamey was censor of Saint Vincent's Society, organized

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primarily for the benefit of the "little fellows," censor of the B. L. A. and the Philharmonic and Dramatic Association, the famous P. D. A.'s, who did so much to lighten the burden of studies by their stage productions until they were "silenced" in 1879.

The Rev. Michael J. Richardson, C. M., now stationed at Saint Vincent's College in Chicago, in the western province, was second prefect here in 1868-'69 and first prefect in 1870-'71. He was noted for his mild and gentle rule, thus co-operating in a very difficult position with the efforts of his Superior, Father Rice, to have paternal government prevail and a homelike atmosphere pervade the study hall. The work of such men as Father Richardson cannot be justly estimated merely by what they accomplished while at Niagara, for in many cases their stay here was altogether too short and their sphere too restricted to gauge their capacity for larger responsibilities. After his departure from Niagara Father Richardson held some of the highest offices in the Community, but was forced through declining health after very meritorious service to seek retirement.

Another Niagara professor whose mild and gentlemanly ways left more than a transient effect upon the students of his time was the Rev. Sylvester V. Haire, C. M. He appears as second prefect in 1870-'71 under Father Richardson, and the next year he is professor of Latin, Greek, mathematics, and English, having resigned his office in favor of the robust Mr. Murphy. It need not be inferred from this that physical force became a necessity that year on the "local police force" even though Father "P. V." while vice-president assumed the badge of prefect.

For the want of a better explanation it may be remarked that even in our largest cities whole platoons of police are shaken up "for the good of the cause." Moreover, prefectship when properly discharged is no sinecure. Physical endurance is an important item in summing up a man's fitness for that office, for a prefect is supposed to be able to cover the greater part of our three hundred acres at a moment's notice, besides possessing the knack of getting from the cellar to the top dormitory without fatigue and without an elevator.

Father Haire was called to Germantown in September, 1872, and was made provincial procurator. His business ability is shown best by the improvements which marked his tenure of office at the Mother House. During his time the costly and beautiful chapel of the Immaculate Conception was built, and although its present loveliness may not be owing to Father Haire, it stands nevertheless a monument

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to the memory of its inceptors, Fathers Rolando, C. M., Fitzgerald, C. M., and himself.

About 1891 Father Haire was selected by our Superior General to become Director of the Sisters of Charity in the United States, succeeding the Very Rev. Father Mandine, C. M. He held this position for two years when ill health, that bane of so many zealous men, forced him to retire from its arduous duties. Always the gentleman "*usque ad unguem*," considerate for the comfort of others, his fatherly administration while director of the Sisters had endeared his memory to not a few of those consecrated daughters of the Church who, like the rest of our Catholic sisterhood, are not deprived of all feeling as soon as they don the religious habit. At present Father Haire is one of the faculty at the Mother House in Germantown, where our young members of the Community are trained for just such work as he and the confreres of his day performed as associates with Father Rice.

It is evident no doubt to our readers who are acquainted with Niagara's history that if extended notice were given of all the priests, community and secular, constituting our Faculties for the past fifty years, a volume much larger than the present one would be needed for the purpose. Moreover, a species of monotony creeps into pages of this kind notwithstanding the interest which may attach to the individuals mentioned, since the subject matter itself must of necessity be the same for men spending their days in what is after all the narrowed, uneventful sphere of college life.

The Faculty lists in Father Rice's time include besides those already mentioned the names of Fathers Madden, John Tracy, C. M. L. Pieper, C. M., P. Callahan, J. Cooney, T. O'Leary, L. Miller, together with the names of many assistant teachers from the seminary department. Extended notice would be most gratifying to us but for all of these the story would run in the same groove, that they combined as best they knew with their Superior, Father Rice, in promoting the interests of this institution.

The recent death of the Rev. Patrick Cronin, LL. D., brought to mind the name of a professor who was stationed here in the middle years of Father Rice's presidency, and who even then was remarkable for his ability as a teacher, speaker, and writer.

Father Cronin, who had not made his vows in our Community, was taken in the early '70's by Bishop Ryan to be editor of the *Catholic Union*. How wise was the choice of Buffalo's second Bishop was shown

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by the almost national testimony of the secular and the religious press when Father Cronin, after holding the position of editor for thirty years, was recently called to his eternal reward. The love which he always manifested for Niagara, his interest in all that concerned her welfare, the tender way in which by tongue or pen he spoke of her departed professors or alumni when the hand of death had come upon them, make this tribute which we pay him in our memorial pages a melancholy pleasure now that his literary genius is extinguished forever. So highly were his labors in behalf of Catholic letters esteemed by Bishop Colton that the latter obtained from Rome for the gifted editor of the *Union and Times* the honorary degree of Doctor of Divinity, conferring that dignity upon Father Cronin in the latter's church at Tonawanda about a year ago amid the congratulations of priests and people assembled for the occasion.

Another professor who must be mentioned before we resume our narrative is the Rev. Edward J. Lefevre, C. M. His advent to Niagara dates from September, 1869, when he was assigned to the office of Second Prefect, besides professing Latin and Algebra. Later on he became Director of Seminarians and when he severed his connection with Our Lady of Angels it was to labor in the missionary field, for which he was most qualified by reason of his oratorical powers, his culture of mind, and his priestly zeal. After varied experience in the works which fall to the lot of the Vincentian in this country, Father Lafevre was assigned to parochial duties at Saint Joseph's Church, Emmittsburg, Md., his native town, where he died, all too prematurely it would seem, in 1898.

We have purposely reserved the name of Father Thomas A. Shaw, C. M., for last but most honorable mention before we proceed to narrate the melancholy details leading up to the departure of Father Rice from Niagara. The latter is one whose magnetism after the lapse of nearly thirty years is as strong to-day as in the days when he walked among Niagara's students as a father, friend, and companion. The former exhibits perhaps more than anyone else now living, that tender sentiment, that affection for Father Rice and Niagara which may be said to concrete what is known as the Niagara spirit. He seems never to grow old in this respect, never to lose that sense of hopefulness for Niagara's future; but he can lapse into reminiscence amid the most jovial surroundings of the present, and make his "Niagara audience" realize what the poet Moore experienced:

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"When I remember all
The friends so linked together
I've seen round me fall
Like leaves in wintry weather,
I feel like one who treads alone
Some banquet hall deserted,
Whose lights are fled, whose garlands dead,
And all but him departed."

Father Shaw came here in February, 1870, to replace Rev. Thomas O'Donoughue, teaching some of the highest classes in the junior and the senior departments. In September he became Director of Seminarians, succeeding Rev. P. M. O'Regan in that office, the latter having been promoted to the vice-presidency of the new college of Saint John the Baptist in Brooklyn. Father Shaw continued in this office, excepting one year, until the close of studies in 1877, when he was succeeded by the Rev. E. J. Lefevre, C. M. It was as Director principally that Father Shaw exhibited those traits of character which still have about them an originality and breeziness so refreshing to an old-time student when conversation grows reminiscent and the tide of memory comes in. At present Father Shaw is Superior of Saint Patrick's Church, La Salle, Ill.

In preceding pages we have endeavored to sketch the energy and success of Father Rice in collecting funds for the rebuilding of the seminary after it had been destroyed by fire. The fatigues which he endured in the prosecution of this work may be said to have laid the foundation of disease in a system never too robust. His subsequent labors for the improvement of the seminary and the anxieties inseparable from his position completed the undermining of his constitution until it became imperative that he should leave his beloved Niagara, at least for awhile, in an attempt to restore his shattered health.

The first extensive trip undertaken for this purpose by Father Rice was in 1870, when he left here for Cuba amid the benedictions, good wishes, and tears of Niagara's household from Faculty to the humblest domestic employed on the premises. As companion on this occasion he took with him "Johnnie" Hanlon, a study hall boy from the city of Albany, who afterwards became distinguished as a priest of that diocese. The benefits accruing to Father Rice from this trip were only temporary, it would appear, although for seven years after his return to Niagara he labored with unceasing activity to perfect

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every plan which he had conceived for the advancement of our institution.

In the spring of 1878 the splendid energies of Father Rice were found to have been so completely taxed that in the judgment of his physicians nothing but an extended trip abroad could possibly save him from the inevitable. As soon as the news was spread, mainly through the excellent *Niagara Index* of that time, that Father Rice was compelled to leave the seminary, perhaps forever, the alumni began at once to interest themselves in this melancholy decision. To illustrate from documents of the period on which we are engaged the feelings of these alumni we quote from the *Index* of April 1, 1878: "Probably there is not to-day in the United States another college president who can boast of so fully, completely, possessing the love of his children as Father Rice, President of the Seminary of Our Lady of Angels. Necessitated to retire for a period from the scene of his labors, this information was no sooner received than the old students hastened to suggest the propriety of manifesting to their former superior their very high esteem. As early as February 20th, we received the following letter from Rev. P. N. O'Brian, 1870, Rector of the Omaha Cathedral:

"'It is now, I believe, certain that beloved Father Rice is to depart from the seminary in consequence of his failing health. Is there no move as yet in any direction to testify to him the gratitude that hundreds of his children owe him? Here in Nebraska are a few of his grateful children who are ready to testify our love for dear Father Rice substantially. My object in addressing you is this: Why not we that owe so much to Father Rice come forward and present him with a purse wherewith to defray his expenses to Europe, or any other place where he may recruit his health? None of us can afford to lose him. On you, therefore, I depend to get all interested. Write to the old students in the various dioceses, and let a committee be appointed to draft resolutions and solicit a testimonial. This is something that ought to be done right away. Draw up a circular, or write to those I mention. I am enthusiastic over the matter. You know the plan—*act*. I am, yours, etc., P. N. O'Brian.'

"In accordance with the suggestion of the above note we corresponded with students throughout the country, and we are happy to say that all manifested a like enthusiasm to that shown by Father O'Brian. Shortly after we received the above letter information reached us that the Brooklyn priests ordained at Niagara had already

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taken steps to follow out the plan proposed. A circular calling for the meeting of old students at the pastoral residence of Rev. M. Moran, 1867, was issued. To the circular the names of Rev. M. Moran, 1867; Rev. M. Carroll, 1869; Rev. E. McCarty, 1870; Rev. M. Farrelly, 1869; Rev. O. J. O'Brien, 1870; and Rev. L. Toner, 1874, were signed. Father Carroll in writing stated that the Brooklyn priests would give Father Rice 'as good a send-off as could be desired.' As we have heard nothing special from the New York priests we suppose that they are working in unison with the Brooklynites.

"From Albany we received the following expressive note: 'Editors *Index*: Gentlemen — Agreeably to your suggestion I shall invite the contributions of the Niagara students in this diocese to the proposed fund. We have been sorely pained to learn of poor Father Rice's prostration, and we pray Almighty God to grant him an early recovery. Please write the date of sailing, as soon as possible. Very respectfully yours, John P. McIncrow.'

"Father McIncrow will be remembered as a former editor of this paper. His letter is a fair specimen of others that have been received. Rev. R. P. Stack, 1872, Rev. J. O'Malley, 1872, and others who were interested have already forwarded their contributions. In Buffalo action has been taken, Rev. James Rogers and Rev. Edward Kelly having charge of the affair. Omaha and Dubuque are working together, and it is anticipated that a large sum will be realized.

"Subscriptions have been received from individuals, among whom may be mentioned Revs. James O'Malley, Ed. Kelly, Jos. Nugent, 1874, Rev. F. Schlee, 1878, Revs. Father Kofler, R. P. Stack, Wm. Riordan, 1877, and Mr. P. McEvoy, 1873, of Little Falls, N. Y. These contributions are entirely independent of diocesan or associated action. In our next issue we hope to be able to present a fuller and more accurate account of the efforts that old students have taken to render Father Rice's trip a pleasurable one. We might hope that the sympathy now enlisted for Father Rice will be hereafter conferred upon the seminary, and that the meetings which have been held will be but the preliminary ones to the formation of an Alumni Association."

While the interest in Father Rice's enforced trip was growing outside of the seminary those within were busily intent upon showing the exalted esteem in which they held this beloved man. To quote again from the *Index:* "When it was definitely settled that our very much esteemed President, Father Rice, was by advice of physicians to

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undertake a voyage to Europe, the students of the seminary immediately took steps to testify, as far as they could, their regret at losing him for awhile. On March 10th a meeting was called in the Study Hall to ascertain what action should be taken in the matter. On motion of Rev. M. J. Lee, Rev. J. J. Mallen was appointed chairman and Mr. J. H. Halpin was chosen secretary. The object of the meeting having been stated, all entered enthusiastically into the project of presenting Father Rice with a suitable testimonial. It was resolved that a committee should be appointed to prepare a set of resolutions, and in addition that another committee be delegated to ascertain what more substantial gift might be offered. The first named committee consisted of Revs. J. J. Mallen and P. J. O'Connor, Mr. N. McNulty, F. X. Kelley, J. H. Dolan.

"On the following Sunday at the tap of the bell the students of both departments again assembled in the Study Hall. The committees made their reports, and it was unanimously agreed to present Father Rice with a purse. On motion of Mr. N. J. McNulty, to Rev. J. J. Mallen was given the task of preparing the presentation address. The final meeting was called on the evening prior to the departure of Father Rice. A handsome sum was collected, and everything for the time being wore a garb of joy.

"On the evening of March 20th an entertainment in honor of Father Rice was given. After the band had played with more than ordinary excellence, Rev. J. J. Mallen read the following address:

"'Very Reverend Superior:

"'On behalf of the students of the Seminary of Our Lady of Angels I have been deputed to present to you at this, the parting hour, their sincerest regrets and their heartiest well wishes. After a long career of labor extending through a period of sixteen years you are for awhile to leave the familiar banks of Niagara to seek in other though not fairer climes that health which is denied you here.

"'Am I not echoing the sentiments of all, old students and present students, when I say that your absence will be sorely, bitterly, regretted? You have made Niagara what it is to-day. You have expended your highest efforts in its behalf. You have wrought, year after year, with the same never-failing energy. You have become so identified with Niagara that the name of nature's wildest cataract cannot be mentioned without, at the same time, calling up pleasant recollections of Father Rice.

"'Full well do we know what your zeal has effected. When it is

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said that your heart embraced in its affections Niagara, old Niagara only, all has been said. On this evening the student heart of the Seminary of Our Lady of Angels is sad. Yet, knowing that the separation will bring to you renewed health, renewed vigor, our sadness takes upon itself a tinge of joy. Wherever you may be, in whatever land you may seek repose, whether it be in the historic Emerald Isle, in the valleys of sunny France, in the music-laden land of Italy, thither our prayers shall follow you. We shall beg Heaven to grant you all that you desire. And you, too, will not forget us. You will not forget the cross-crowned Seminary on Niagara's rocky banks,—that seminary which is your highest eulogy.

"'I have now a pleasant task to perform. You will please accept this token of our appreciation. It is, indeed, but a meagre recognition of what you have done for us. Such, however, as it is, it is given with a free heart, with a ready will. In conclusion, I have on the part of the students to wish you a most happy voyage, a pleasant time, and a safe return.'

"Father Rice in accepting the address remarked that he had been prized too highly, that what had been done during the sixteen years of his presidency was due, not so much to his own efforts as to the invaluable assistance which his co-laborers had rendered. He expressed himself as most pleased with the affection manifested, not only by the students, but also by those immediately connected with the seminary in whatever capacity. He spoke feelingly of the deep interest which he took in 'Old Niagara,' and expressed a wish that, health permitting, he would much prefer to remain near that institution in whose welfare his whole soul was wrapped up. He said that no change in the seminary's policy would result from his going away, that everything would go on as usual, and that the seminary would advance still more in usefulness and merit. He knew that the students would remember him in their prayers. In conclusion he bade a farewell to all, and then, as if by one impulse, all knelt to receive his parting blessing. The scene throughout was one of sadness and sorrow. Deep silence prevailed, and every word was listened to. It was probably the most solemn scene ever witnessed in the study hall.

On Monday, April 1st, a number of the Brooklyn priests, formerly students of Niagara, assembled at Saint John's College, Brooklyn, N. Y., and presented Father Rice with an address of sympathy. We take the liberty of quoting the following from the *Brooklyn Eagle* of Wednesday, April 3d:

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"To-day, at noon, the Very Rev. Robert E. V. Rice, President of the Catholic Seminary of Our Lady of Angels, near Niagara Falls, N. Y., sailed from this port on board the steamship 'Abyssinia' for Europe. He was accompanied down the bay by a large delegation of priests of the diocese of Brooklyn, who were formerly students under his training at that celebrated institution of learning and ecclesiastical culture. On Monday evening last, while the distinguished clergyman was stopping at Saint John's College in this city he was made the recipient of an address of respect, affection, and sympathy, which had been prepared by twenty-five of his former students, now on the mission as priests in Brooklyn and vicinity. Father Rice responded in most feeling terms to the greeting of his clerical friends, who also handed him a check for $1,000.

"Among the clergymen present were the following named: Rev. Fathers Peter McGuire, L. Toner and Dennison of Saint Mary's Star of the Sea; Revs. Edward McCarty, D. J. Sheehy and D. Hickey, of Saint Augustine's; Rev. M. Moran, of the Nativity; Rev. N. J. Doran and Rev. O. J. O'Brien of Saint Stephen's; Rev. Fathers Kenny and Hogan, of Saint Paul's; Rev. Father McMeel, of Saint Anne's; Rev. M. Malone, of Saint Peter's; Rev. Father Hand, of the Visitation; Rev. Father Gallagher, of the Assumption; Revs. Fathers Murray and McCabe, of the Cathedral; Revs. M. Dowd and Murphy, of Rockaway, L. I.; Rev. Fathers M. Farrelly and M. Carroll, of Saint Vincent de Paul's; Rev. E. McSherry, of Hempstead, L. I.; Rev. Fathers Giles and McCloskey, of Saint Patrick's, and others.

"Rev. Father Rice was but 28 years of age when he was appointed President of the Seminary, an office which he has filled for sixteen years. He is distinguished for his learning and piety and his gentle but firm administration of the responsible office of preparing seminarians for the sacrifice of the altar. He has frequently been tendered the mitre from Rome, but has always preferred his present retreat in the Seminary."

"The presentation address on April 1st was read by Rev. M. F. Murray, 1875. Witnessing Father Rice's departure, in addition to those mentioned above, were Revs. M. A. Taylor and M. Salley, 1876; Rev. C. I. Curtin, 1875; Rev. L. J. Gerrin, 1876; Peter Duffey, 1868, and a number of others. Rev. M. Cavanaugh, of the Faculty, was also present. Rev. J. A. Reilly, 1874, accompanied Father Rice.

About the first of May Father P. V. Kavanagh, Acting Superior of the Seminary, received the following letter:

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"Near Queenstown, Ireland, April 13, 1878.

"*Rev. and Dear Confrere*:

"We are just approaching our first landing, Queenstown, and I write to send you immediate word of our safe journey so far. The voyage, on account of bad weather, was very disagreeable. We had rain and cold all the time. This makes the tenth day out. I have not been troubled by sea sickness, but have had three slight attacks of my chest trouble. I got over them by taking remedies in time. We will arrive at Queenstown about four o'clock this afternoon.

"I intended to land there, but I find the weather so bad that I am determined to go on to Liverpool, and hasten on to Paris and the south. I expect to be in Paris on the 16th. I am as well as could be expected, although the voyage has been really unpleasant. Father Reilly is very well. More when I come to the first standstill.

"I am your devoted

ROB'T E. V. RICE, C. M."

"The ailment from which Father Rice suffered, angina pectoris, was only partially alleviated by his sojourn in sunny France. Towards the end of June, 1878, he was at the point of death, but rallied sufficiently to enable him to reach his Vincentian brethren at Castleknock, Ireland. About a month later, July 30th, came the fateful cablegram: "Father Rice died yesterday." Although it was vacation time, when Niagara is quite deserted, that message was sent "from the highest point of Mont Eagle Ridge" with all possible haste over the wires to every section of the country, so that within forty-eight hours after the lamented occurrence every son of Niagara the world over knew that the second Founder of Our Lady of Angels had been called to his heavenly reward.

"As soon as the grief-stricken friends of Father Rice could collect their thoughts and interchange with one another the desire uppermost in their minds, the determination to bring his sacred remains back home to Niagara manifested itself as a common impulse. His brethren here, headed by Father Kavanagh, his successor, authorized the statement that "the hallowed shell" of him who had virtually died for Our Lady of Angels would rest before long within the precincts of our institution. Delay, however, was necessary from the nature of the case, and it was not until one year after his death that the body of Father Rice was entombed over in our own little God's acre close by Niagara's surging waters. In the meantime the ever faithful sons

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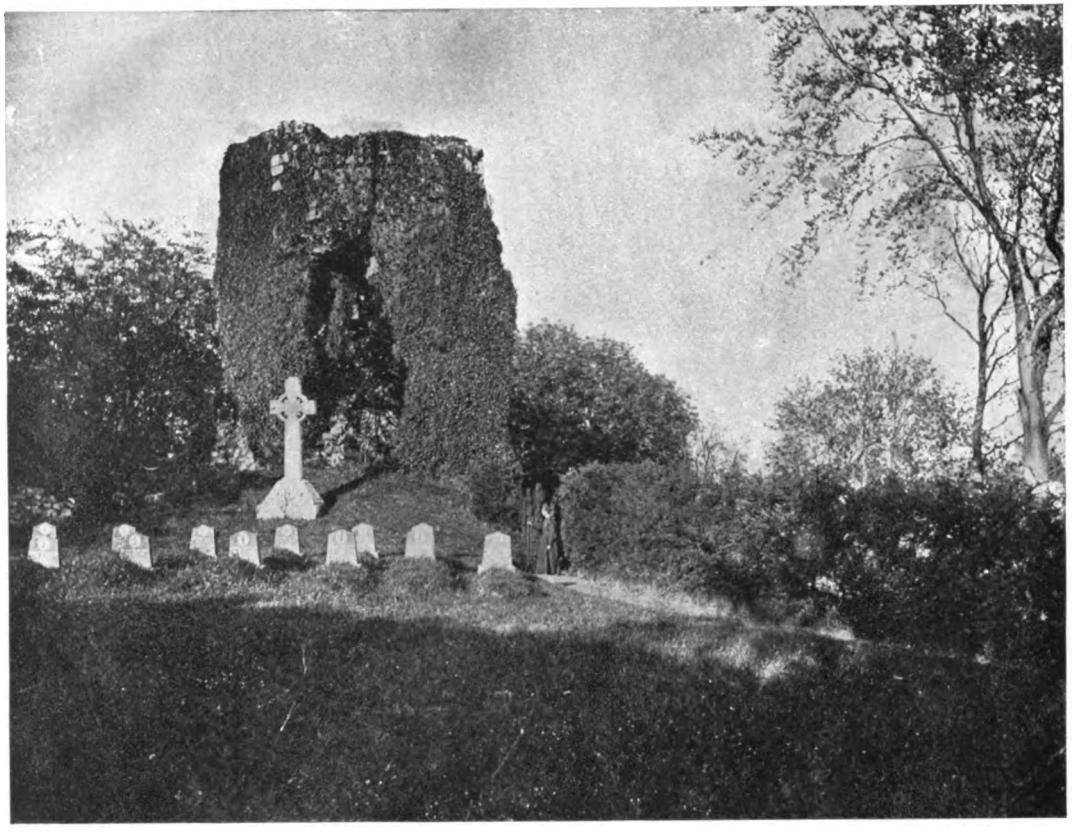

CASTLEKNOCK GRAVEYARD
Where Father Rice was Buried

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of Niagara with the Vincentian brethren and general friends of the lamented dead held solemn religious services throughout the country in his memory. In Brooklyn Rev. P. J. Kenny, 1876, offered up a Solemn Mass of Requiem at Saint Paul's church for the repose of Father Rice's soul. He was assisted by Rev. John Hogan, 1874, Rev. P. O'Mallon, 1877, and Rev. James Durick, of that year's theology class. Father Kenny spoke lovingly and affectionately of his former Superior.

"On Monday, August 5th, a grand Requiem Mass was celebrated at Saint John's College, Brooklyn, Rev. A. J. Meyers, C. M., celebrant, Rev. M. Moran, 1868, deacon, and Rev. Luke Grace, C. M., sub-deacon. A large number of the old students was present in the sanctuary. We noticed among them Revs. M. Moran, 1868; M. Carroll, 1868; M. McGinnis, 1859; C. J. Curtin, 1875; P. McGuire, 1875; J. Brosnan, 1875; John Nash, 1874; M. Dennison, 1876; D. Sheehy, 1873; E. McCabe, 1877; C. J. Gallagher, 1875; H. Gallagher, 1875; John Growney, 1873; Florence McCarthy, 1868; L. J. Gerrin, 1876; J. Woods, 1875; P. J. Kenny, 1876; D. J. Hickey, 1876; M. Boylan, 1874; Father McNamee, of St. Theresa's Church; Rev. Father Tivenan, Rev. Father Hatton, Chaplain of the Little Sisters of the Poor; Revs. Frank Hannigan, C. M., 1869; M. Dyer, C. M., 1866; Rev. Father Moloney, C. M. Of the students of the Seminary there were present Revs. J. J. Mallen, Wm. Maguire, M. T. Kilahy, P. O'Mallon, Messrs. N. J. McNulty, James Durick and James Harrigan. Peter Duffy, 1869; James I. Leyden, 1876; J. J. McLaughlin, 1876; John Woods, 1875, and T. Carpenter, 1874, occupied seats in the body of the church."—*Niagara Index*, September 15, 1878.

"On the 29th of August in Saint Bridget's Church, Rochester, N. Y., of which Rev. James O'Connor, 1868, is pastor, a solemn Requiem Mass was celebrated for the repose of the soul of Very Rev. R. E. V. Rice, C. M., our former beloved Superior. The pastor acted as celebrant, Rev. J. T. Landry, C. M., of the college Faculty acted as deacon, Rev. J. J. Donnelly, 1867, as sub-deacon, and Rev. Father De Regge, chancellor of the Rochester diocese, as Master of Ceremonies. Present in the sanctuary were Rev. M. Darcy, 1867, Rev. James O'Hare, 1868, Rector of the Rochester Cathedral; Father McManus, V. G., Father Stewart, Father English, Rev. M. Cavanaugh, C. M., of the College Faculty, with others whose names we were unable to ascertain. The Mass was celebrated in the presence of

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Bishop McQuaid, who performed the solemn absolution. A large concourse of persons was present, larger by far than had been anticipated.

"The presence of Bishop McQuaid added to the solemnity of the occasion. And it was eminently befitting that a prelate whose energy has been expended in the grand cause of Catholic education should participate in the solemn commemorative religious services in honor of one whose disinterested labors in behalf of the same cause hastened his death. In private conversation Bishop McQuaid spoke most favorably of the virtues of our deceased Superior."—*Index*, October 15, 1878.

At length, on the first of June, 1879, the remains of Father Rice arrived in New York City by steamer "City of Richmond," of the Inman line, and were taken charge of at once by Father Cavanaugh, C. M., who had gone to New York for that purpose. Very Rev. P. V. Kavanagh, C. M., and Rev. Michael Rubi, C. M., were in waiting at the Buffalo station, and as soon as the precious casket reached that city it was conveyed to the vault in Saint Joseph's Cathedral and kept there until the solemn burial services at the Seminary. As the *Index* pathetically remarks, it was a noteworthy though mournful coincidence that the remains of Father Rice should have arrived almost within sight of his former home on the day of his birth, June 3d, when in former years Niagara used to resound with shouts of joy in celebrating that anniversary.

On June 25th, the day after Niagara's twenty-second Commencement, Father Rice's remains were transferred to the home he loved so well. "The solemn procession left the Bridge about ten o'clock. The sound of muffled drums, the looks of sadness that appeared on every countenance, the slow and measured tread of the multitude, all indicated the profoundest mourning. On Mont Eagle's height the well-known Seminary stood out in all its proud grandeur. But it seemed to be more proudly sad than proudly grand. A cloud seemed to hang over it, and its shrouded pillars, its darkened windows, its sombre walls seemed to feel and to share in the general sorrow. Its other self lay cold and lifeless at its very door. Father Rice had come back as he promised on that too realistic parting night of a year ago, and then it broke upon the mind that that farewell was a farewell forever.

"Niagara's banks decked out in all the glory of a June day looked as gay as of yore, but the thundering of the waters resembled that

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grand rendering of the *Miserere* during the Great Week's ceremonies in Saint Peter's. And the chapel, too, with its unfinished towers, loomed up majestically above that dying tree beneath whose decaying branches Father Rice expressed the wish to rest in peace. We glance at the coffin. The shield-shaped plate displayed the simple inscription: 'Very Rev. R. E. V. Rice, C. M., died July 29, 1878.' In deepest reverence young and old bowed their heads as the pall-bearers slowly ascended the steps of the new chapel. God's priest and Niagara's own had at last reached home.

"The celebrant of the Mass was Rev. M. Moran, 1868, pastor of the Nativity, Brooklyn, N. Y.; the deacon was Rev. J. F. O'Hare, 1868, Rector of Saint Patrick's Cathedral, Rochester, N. Y.; the sub-deacon was Rev. J. J. Hanlon, 1873, of the Immaculate Conception Cathedral, Albany, N. Y.; Rev. M. A. Taylor, 1876, Sacred Heart Church, New York City, was first Master of Ceremonies; Rev. M. E. McLaughlin, 1877, of the Church of the Annunciation, Chicago, Ill., was second Master of Ceremonies. Messrs. Gleason and Biden of Buffalo were acolytes, and Mr. John Dolan, of New Haven, Conn., acted as censer bearer. Mr. Peter Trauscht, of the Buffalo diocese, carried he holy water vase. The ceremonies were most solemn and in strict keeping with the sad occasion. The choir, under the direction of Rev. M. J. Kircher, C. M., vice-president of the Seminary, sang in good voice and with great exactness.

"The Mass over, Right Rev. Bishop Ryan preached a lengthy panegyric. His text was: 'Blessed are the dead who die in the Lord.' The Bishop began by stating that one who had lived and died a martyr should receive as he certainly merited a martyr's crown. It was undeniably true that the deceased Father Rice had died a martyr to his priestly zeal. His works lived after him. The splendid buildings that go to make up the College of Our Lady of Angels attest sufficiently well how earnestly and successfully he labored. No wonder, then, that Our Lady of Angels should mourn. The Bishop expressed his inability to fitly praise the virtues, the sterling qualities of the deceased, but this praise would be rendered by the hearts of all his hearers. During the Bishop's discourse many an eye became suffused with tears and hearts spoke out in audible sighs.

"Archbishop Lynch gave the final Benediction, after which the procession formed in order to march to the college cemetery. Nearly two hundred alumni were in line, besides a very large gathering of visitors, among them a delegation of Sisters of Charity, who had come

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from Buffalo to pay their tribute of respect to the remains of their Vincentian brother. The line of march was from the new chapel through the college campus to the sacred grounds, thence to the vault where Bishop Ryan performed the final obsequies. In a few moments the immense crowd began to disperse. Now Father Rice sleeps in the spot that he loved so well. Kindly hands will hereafter keep his grave green, and the odor of memory's flowers will fill the air forevermore. The spirit of Father Rice is near us; it will cheer us on our path, and will, so long as Niagara exists, be its guiding star."—*Memorial Supplement.*

Requiescat in Pace.

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VERY REV. P. V. KAVANAGH, C. M.
Fifth President

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CHAPTER XVII

VERY REV. PATRICK V. KAVANAGH, C. M., FIFTH PRESIDENT

IN 1892 one of the present members of our Faculty contributed the following article to the "Cyclopedia of Niagara County," published in that year:—

"Rev. Patrick Vincent Kavanagh, C. M., a prominent educator, a sound theologian, an able preacher, and the present head of Niagara University, Western New York, is a son of Patrick and Mary (Butler) Kavanagh. He was born in Ireland, May 12, 1842. His father — also born in Ireland toward the close of the last century — came, in 1849, to Buffalo, New York, where he died in 1876 in the eighty-first year of his age. He was a farmer by occupation, a Catholic in religious faith and profession. He was married to Mary Butler likewise born in Ireland, and who passed away in Buffalo in 1878 at the age of seventy-eight years.

"At seven years of age Patrick Vincent was brought by his parents from Ireland to Buffalo. In his youth he attended Saint Patrick's school, Saint Joseph's school, and the Buffalo High school, spending a year in the latter place, after which he entered the Seminary of Our Lady of Angels (Niagara University), graduating from that celebrated institution in 1866. On August 19th of the same year he was ordained priest by Bishop John Timon.

"Shortly after his ordination he was made prefect of discipline in the collegiate department of what is now the University, and was also chosen as professor, serving in both capacities until March, 1871, when he was elected vice-president of Our Lady of Angels. After seven years of attentive and effective service in the last-named position he was, in 1878, upon the departure of the late president, Very Rev. Robert E. V. Rice, C. M., for Europe, elected to succeed him as president, and has served in that important capacity ever since.

"Father Kavanagh is a man of fine personal appearance while in manner he is courtly and affable. The personal regard in which he is held by the old students and friends of Niagara was evinced last October when he celebrated the twenty-fifth anniversary of his ordination to the priesthood. On that occasion more than two hundred of his former pupils assembled at the Seminary to do him honor, presenting him among many other gifts with a purse of five thousand

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dollars. Owing to his continuous labors as a responsible officer, and later as chief head of the University, Father Kavanagh was not able to avail himself of much-needed rest until the year 1890, when he was enabled to make a voyage to Europe, visiting France, England, Ireland, Switzerland, and Italy.

"A man of keen observation, he brought back with him as some of the results of his extensive travels, notes and general information concerning the old world, all of which he delights in imparting to his present students. While in Rome, the 'Eternal City,' he was the recipient of many attentions from the dignitaries of foreign colleges, but nothing pleased him more than to meet and enjoy the company of several of his own dear boys, once inmates of Niagara, but now finishing their course as theologians in the American college."

The above cold-faced type, prepared for the eye of the general public, reveals no glimpse of the real Father Kavanagh, the lovable "P. V.," whose twenty-nine years of service at Niagara's shrine are years of scriptural fullness. More; they were years of sacrifice, of martyrdom like those of his saintly predecessor, a quiet martyrdom but none the less consuming. It was not the work to be done, the vigils to be kept over minim, junior, or senior, the monotony of his life, or the criticisms which neither a Kavanagh nor a Rice can escape that consumed him; it was, rather, his own delicate conscience, his almost painful sense of responsibility for the personal comfort, the personal safety, of each individual within his official keeping.

Father Kavanagh could "whistle away care," though a debt of over $60,000 fell upon his massive shoulders when the mantle of Niagara's presidency descended upon him. For he knew that the hand of Providence was not shortened, and that out of God's abundance more than a pittance would come in God's good time to relieve Niagara in her straitened condition. And, indeed, just before he resigned the reins of government into the hands of his estimable successor, Father McHale, C. M., he was able to say his "nunc dimittis" and add a *jubilate* hitherto unheard in our vicinity: "Niagara is free from debt!" But Father Kavanagh could not rest if all was not well in study hall or seminary. Impassive in appearance, stolid at times unto seeming indifference, his big, generous heart throbbed in pity like a woman's for any form of misery, physical or mental, with which he came in contact.

A man of giant mold, an athlete in his day, he was yet so tender of

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a minim's feelings that once when a disagreeable nickname was applied within his hearing to a rather forward youngster, the confusion which the latter exhibited as he looked appealingly to Father Kavanagh brought a suspicious moisture to the good man's eyes. And yet he could be strong, determined, and immovable as the rock-ribbed banks of our river. The laws of the Medes and Persians were not more unalterable than Father Kavanagh's decision once that it had been announced.

This estimate of the man will be judged, we know, from two different standpoints by two different classes of friends (for Father "P. V." had no enemies). They who knew him officially and they who were conversant with his community life will gauge our measurement from their respective positions. The youngster, for instance, who was penanced in the '70's by Father Kavanagh for some violation of rule, and whose hatband has not increased with his years, may be puzzled to read that "P. V.'s" big heart was ever solicitous for the little ones of his flock. The senior whose dignity was ruffled by the Director in 1874-'75 through a dose of advice or the refusal of some permission, and who left in a huff for "more congenial climes," may say "distinguo" to the statement that Father Kavanagh's keen sense of responsibility overshadowed all other considerations. But they who knew him best as officer and later as companion will not gainsay the verdict of the present compilers, several of whom were under him in the study hall, were afterwards associated with him in the furtherance of Niagara's interests, and above all lived with him that intimate life afforded by community.

The post of prefect or director is not one spontaneously productive of popularity when rules are enforced against boyish inclinations, or the discipline of seminary life is exacted to the last farthing. It is only when the boyish mind becomes enlarged, and the senior mind grasps the value of systematic training, that this insistence on rule begets respect, and hollow popularity makes way for abiding reverence. During most of the twenty-nine years that Father Kavanagh spent at Niagara he was engaged in executive work of the kind just mentioned. His cast of character was too heroic to bid through weak connivance for the plaudits of callow youth; he was a disciplinarian, and he may be said to have gloried in the fact. Not that he would enforce a rule for mere rule's sake, like a martinet in the army, but because his superior experience told him that a lack of early training in a school like ours would beget the careless seminarian,

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the slipshod pastor, the unreliable citizen, the negligent Christian, the political disturber.

His mind had a distinctively military bias, leading him as prefect to foster the drill among the boys of the study hall, to form them into companies, to hold inspections, to punish delinquents with the lighter military penalties, all of which had the effect of maintaining admirable order among his charges. Though Father P. V. loved these martial maneuvers, the same cannot be said with historic accuracy of all who were forced to carry muskets and gyrate through campus or play-hall every Wednesday morning, with many a time between, until their empty weapons felt as heavy as the world on Atlas' shoulders.

Students of his day will recall the long-barreled guns which our government was said to have seized from the Fenians when the latter were planning their invasion of Canada. These guns found their way to our institution after the "Fenian scare" had subsided, and were stacked with greatest care in the armory at the south end of the old play-hall under the chapel. Nearly two hundred of them, well kept and quite suitable for drilling exercises, were obtained and preserved for twenty years, or during the greater part of the time that Father Kavanagh was connected with Niagara. A few of them are yet extant, as is said of rare old volumes, but their only service now is to decorate some carpet soldier as he steps before the footlights in our local plays.

If the present Faculty were compiling this book for the purpose of establishing the relative popularity of our fourth and fifth presidents we might snatch a ray of inspiration from the history of English classics, and say in reverse order what history says of rare Ben Jonson: "He suffers eclipse from his successor." But we feel just now that we are engaged rather on the lives of two great servants of God, saints if you will, though uncrowned in the galaxy of Church. For the life of Father Kavanagh is so intimately connected with that of Father Rice during thirteen of the latter's sixteen years at Niagara that the interwoven threads cannot be separated without violence to the character of both.

The former was only a cleric of our community, sent here for his health like many of his class before and since, when he was appointed second prefect in the September of 1865, under Father Rice as Superior. He taught fourth Latin, second Mathematics, first Writing, third Declamation, and second Christian doctrine, besides trudging

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around our 300 acres in quest of the "wandering sheep." For the boys of 1865 had a tendency to stray somewhat from the base of operations just as the boys of forty years later have a tendency to do — and as the second prefect came here for fresh air, the first prefect, Father Anen, gave him plenty of opportunity to inhale it by taking him on "scouting parties" or sending him alone to investigate conditions.

Perhaps no office in the house calls for such close attention to duty as that of prefect, if matters are to run smoothly in the lower department and a satisfactory year is to be told off between September and June. Freedom and restraint must mingle in correct proportion; orderly work and recreation must be consulted; "fun" for the boys, and yet a habitable home and not a bedlam for the rest of the house, are requirements which cannot be overlooked in any college worthy of the name. It is primarily to the prefect that the president and his associates look for a sweet adjustment of these difficulties, from which it will be seen that our prefects are something like pilots, and are expected to keep our little ship in smooth waters. Only those who have tried their hand at the wheel know how many rocks may be struck, perhaps dozens of them in twenty-four hours, although, in very truth, college catastrophes, especially after they are a year old, become reminiscent things provocative of laughter rather than any other fiercer passion.

In 1867 Father Kavanagh was appointed first prefect, and remained in that position until September, 1870, when he was promoted to the office of Vice-President, to succeed Rev. John T. Landry, C. M., delegated to open as Superior the new college of Saint John the Baptist in Brooklyn. At the opening of classes in 1871, Father Kavanagh is again first prefect, besides filling the office of assistant to Father Rice and that of Prefect of Studies. September, 1872, finds his position unchanged, but as an assistant prefect this year he has Mr. Nelson Baker, then a student of philosophy in the senior department of the seminary.

Thus into the list of Niagara's faculties comes the name of one who to-day is most favorably known among the best-known priests in the United States. That clear discernment which characterized Father Rice and his assistant, Father Kavanagh, in their estimate of character made no mistake when the present Right Rev. Mgr. Baker, Vicar General of the Buffalo diocese, was requested, though only a seminarian, to co-operate as second prefect in the government of Niagara's boys of that and another scholastic year. Possessing tact,

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gentleness of the proper consistency, and even then a thorough knowledge of boys' ways, he proved himself a most efficient aid to the overburdened first prefect, while winning without extra effort on his part from the entire household esteem and affection which the years succeeding have only increased and mellowed. He is one of three who studied here at different times, and who afterwards devoted themselves to the care of homeless boys, the venerable Father John C. Drumgoole, 1869, his successor Rev. James J. Dougherty, 1873, and the present distinguished head of Our Lady of Victory, Victorhill, N. Y.

Each of these devoted friends of youth passed fruitful years at Our Lady of Angels under the guidance of men like Fathers Rice and Kavanagh, who may be said to have spent themselves with truly Vincentian charity for the education of the young. Was not contact with them sufficient to diffuse that apostolic spirit, that love for young souls, which helped to make the name of Saint Vincent de Paul synonymous with charity, the name of Dom Bosco revered in the circles of Christian education, and the names of Niagara's sons, Fathers Drumgoole, Dougherty, and Baker among the noblest of the dioceses to which they belong?

Although most of the older students remember Father Kavanagh as prefect, it was not after all in this capacity that he may be said to have rendered the most service to Father Rice in the latter's government of the house. It was rather as assistant Superior, or Vice-President that he became what has been aptly termed by a member of the faculty in those days the right eye of Father Rice. As may be seen from the catalogues issued during the latter's term as President, Father Kavanagh was indeed a utility man in the most exalted sense of the word, assuming any position left vacant from any cause, and always through a spirit of unshaken loyalty to his chief. He was modest almost to a fault except when there was danger that his Superior might be embarrassed; then he came forward and with the most willing of hands and heart, generous Father Kavanagh stood in the breach, a veritable soldier of obedience, until relief came. He was not a man of rugged health in spite of his martial frame, yet he seemed never to tire in the minutiæ of his many occupations. No soldier in his college battalion, for he had soldiers under him, could exhaust him in a walk to Lewiston, Lockport, the Indian village, or Lundy's Lane. The fact that he had, as just mentioned, in the study hall several students who had served in the Civil War, gave him an opportunity to introduce improved military tactics by employing his "young veterans" as drill masters to the dismay of the inevitable

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awkward squad recruited each September. Edward J. News, James J. Leyden, and John F. Leary were the spirited young men who, after having served their country in the war between the States, came to Niagara and entered our study hall, joining in our college drill with as much submission as though they had never heard the roar of cannon on the bloody field, or clutched their loaded weapons as the enemy advanced.

It was sport, perhaps, to these young heroes to skurry over our little campus in a mock charge of bayonets, but it was sport of a grim nature, since it must have reminded them of those dreadful onslaughts when the fiery breath of war swept by, and gaps were made in ranks of blue and gray. Father Kavanagh loved such students as these; he felt he had men in his midst, and yet it was significant of his character that he kept these once enlisted soldiers encompassed by the same discipline as that decreed for the general government of the study hall. In following this course he had in view the suppression of that most contemptible cause of jealousies in army, navy, school, or jail favoritism. To the credit of the young men who had worn the uniform of the United States soldier before they took up the ways of peace at the shrine of Our Lady of Angels, none of them presumed upon his previous condition to request exemptions from the general rule.

The first named became a member of our Congregation, Father Edward J. News, C. M., and after serving here as prefect and professor at various times, labored successfully for several years on the missions, retiring only a few years ago to assume the less exacting but still important position of Chaplain to the Sisters of Charity in Dearborn, Mich., where at present he is stationed. A man of peace, preaching the gospel of love, he will forgive us if, for the sake of showing our younger generation what calibre our study hall possessed in the 70's, we give a glimpse of his war record.

The regiment to which Father News belonged in the Civil War was the 137th Volunteers of New York, his native State. Company H, to which he was assigned, was in twenty-eight general engagements, among them those of Chancellorsville, Va., in four days' fighting; Gettysburg, three days; Lookout Mountain, and Mission Ridge. He was at the siege of Atlanta from December 10th to December 21, 1864.

James Leyden entered business in New York after his departure from Niagara, but at present writing we have been unable to discover whether this deservedly popular student of olden days is yet among

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the living. We deplore such gaps as occur, especially in the case of such of our students as have not entered the priesthood. The latter can always be traced through the various directories published of the clergy, but all the means which we have hitherto adopted have failed at times to keep us in touch with our lay alumni.

One of the most painstaking efforts, lasting, we know, for several years, was made by Father Kavanagh to secure an accurate list of our alumni, lay and clerical, with their addresses, but although the system which he inaugurated with the aid of Father F. O'Donoughue, C. M., and brought to a degree of perfection has been followed since his time, our list of laymen is far from satisfactory. Perhaps this intended digression may serve in some degree, at least, to stimulate among our lay alumni the much desired practice of such correspondence between them and Niagara as will keep the authorities here informed of our former students' whereabouts.

An obituary notice in the *Index* for March 15th of this year has already told Niagara's little world that brave John F. Leary, 1870, has passed to his reward at the age of 61. After having served in the 15th N. Y. Volunteers (his native State), fighting with distinction in the battle of the Wilderness, at Spottsylvania, and at Bermuda Hundred, where he was wounded, he was present with his regiment at the surrender near Appomattox Court House. He became a priest, and at the time of his death he was pastor in Chapman, Kansas. In the course of its obituary notice the *Index* says: "Father Leary was the first Catholic priest to hold the honorable position of National chaplain of the Grand Army of the Republic, an office conferred upon him a year ago." *Requiescat.*

The frequent absence from home of Father Rice on collecting, missionary, and similar tours, threw the responsibility of the entire house on Father Kavanagh's shoulders, so that when the unfortunate decline of the former's health necessitated his resigning the position of President in the spring of 1878, Father Kavanagh's experience pointed him out as obvious successor to that office. It was not, however, until the body of his beloved chief, Father Rice, had been laid in its temporary grave at Castleknock, Ireland, and there was no longer hope that the idolized head of Niagara would take his place as of old among priests and students at Our Lady of Angels, that Father Kavanagh permitted any title of Superior to invest his name.

Very Rev. James Rolando, C. M., then Visitor of the Vincentians in the United States, appointed Father Kavanagh to succeed lamented Father Rice, observing, of course, those preliminaries which are cus-

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tomary in our community in such events. Rev. Michael J. Kircher, C. M., was made assistant to the new Superior. In the catalogue for 1878-1879, the first scholastic year of Father Kavanagh's presidency, we find twelve priests on the faculty, assisted by three of our seminarians — Rev. William Maguire, Professor of Latin; Rev. L. Erhard, Professor of German; Rev. George Kaupert, Professor of German. The first mentioned is now a distinguished priest of the Brooklyn diocese, pastor of Transfiguration Church; the second is among the best known of our Western alumni; the third has risen to deserved prominence, and is now one of the Vicars-General of the diocese of Brooklyn.

Rev. Michael J. Kircher, C. M., Father Kavanagh's able and devoted assistant, came to Niagara in 1872 from Saint John's College, Brooklyn, N. Y., where he had been ordained priest on the 26th of November of the previous year. He was born in Cologne, Germany, in 1848, joined the Vincentians in Paris, France, 1867, and came to this country about a year later. His first duties here were as assistant Director of Seminarians, Professor of Gregorian Chant, and of Languages in the boys' department. In 1873 he succeeded Father Lavizeri in the chair of Dogmatic Theology, teaching that important branch of ecclesiastical study, with some interruption, during the twenty years of his stay at Niagara. He was amiable, learned, and efficient in whatever he undertook. The high esteem in which his learning as an ecclesiastic was held is shown by the office of "Moderator of Conferences" bestowed upon him by Bishop Ryan, and filled by him for several years with much satisfaction to the Buffalo clergy.

As Director of Seminarians, to which office he succeeded in 1881, remaining therein until the close of studies in 1887, his mildness of character, his learning, his tireless zeal that knowledge and piety should go together, made his administration one long to be remembered in the annals of Niagara. In 1893 Father Kircher, whose health had already declined to an alarming extent, was called to our Mother House in Germantown, Pa., where his duties were much less exacting. He died, March 5, 1894. *Requiescat.*

Rev. Michael Rubi, C. M., born in the Island of Majorca, in 1837, came to Niagara in September, 1878, as Director of Seminarians and Professor of Moral Theology, remaining here until September, 1884, when he was called to our seminary in Germantown. He was a man of deep and extensive learning, deservedly popular with the entire Niagara household because of his cheerfulness, piety, his

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fund of quaint knowledge, and his fatherly bearing towards the young. Whenever he went into the study hall to address its inmates the boys were sure of obtaining at the same time delightful entertainment and practical instruction. Although a great sufferer from asthma, he was constant in the discharge of his duties as Director and Professor. The seminarians who were under him profited immensely, not only from his extensive erudition, but also from his great experience as a pastor and missionary. Prior to his coming here he had filled some of the most important positions in the Community, and when about ten years ago he was missioned to the city of Mexico, where at present he is stationed, he soon became one of the leading ecclesiastics in that capital.

The Treasurer of this year was the Rev. Michael Cavanaugh, C. M., who had held that office since May, 1870, and continued to hold it until the close of studies in 1881. He came here as a boy in 1858, from La Salle, Ill., where he was born in 1842. During his eleven years of service on Niagara's Faculty he endeared himself to all with whom he came in contact, priests, students, domestics, casual visitors, alumni, through some species of magnetism which he never dreamed of exercising, but which made him one of the best beloved men of his day. His lines were often cast in difficult ways, for debts had accumulated, and were not always under control, yet his proverbially genial disposition never deserted him. It was said of the Spiritual Father whose worthy son he was: "M. Vincent is always M. Vincent." Without irreverence the same could be said of this bright-souled priest: "Father Mike is always Father Mike." This was, indeed, the title by which he was most frequently addressed, not only because the similarity of his name and that of the President rendered some such distinction desirable, but also because it betokened a respectful familiarity under which admiration revealed itself as a dominant quality.

Jonathan and David were not more united than Father "P. V." and Father "Mike" during all of the latter's stay at Niagara. Unity, indeed, was the principal asset of the Faculty when the new President asked his procurator for an inventory, as a preamble to some sort of methodical work "in building up our shattered fortunes." That same unity continued throughout the Presidency of Father Kavanagh, and was no small item in helping to clear away the mountain of debt which confronted him when he took charge of Our Lady of Angels in 1878. All hands worked with one will, submitted to inconveniences, labored in hope and kept up their hearts

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although the list in the study hall diminished for a few years, and some troublesome mortgages threatened to leave us crippled for life. "Father Mike" left Niagara before the new era of prosperity dawned upon us, beginning with 1883. He was called to Brooklyn in the fall of 1881 as Procurator of Saint John's College, and when the time came for him to leave us "he folded his tent and quietly stole away," unwilling to face the ordeal of separation from Father "P.V." and the rest of his Niagara brethren. After some years spent in college and missionary work he was forced through failing health to seek comparative retirement, going South, where he died, April 4, 1897, mourned by all who knew him. *Requiescat.*

Rev. Patrick V. Dunphy, C. M., was only a deacon when he joined Niagara's Faculty in 1868-1869, teaching for part of that scholastic year, and then disappearing from our catalogue until 1878-1879, when he is numbered among the twelve in Father Kavanagh's first year as President. In the summer of 1881, he was missioned elsewhere, much to the regret of the students in both departments, who cherished him as a teacher, confessor, and friend. He was mildness itself, amiable almost to a fault, well versed in the branches which he taught, and a preacher of uncommon ability. He possessed a fund of delicate humor, which he was not loth to display for the entertainment of his confreres, who in those days were more dependent on each other for relaxation than they are now. The advent of a trolley car within a short block of our property now opens the way to fresh air excursions and other diversions not so common when we had to rely on our walking powers, or on the uncertain obtaining of "John Thomas," "Yankee Dan," "Ben," or "Dexter," our college roadsters. Father Dunphy died in Baltimore in 1900. *Requiescat.*

Rev. P. Carroll, C. M., will be recalled with great affection by all Niagara students of his time for his grand qualities of head and heart. He appears in our catalogue for the scholastic year of 1870-1871 as Professor of the Classics, and again in 1875-1876, remaining until the opening of studies in 1881, when he was transferred to Saint John's College, Brooklyn. After an unassuming, retiring, but very fruitful life as a teacher and priest, he died August 12, 1901, lamented especially by the poor of Saint John's parish, for whose service he seemed to have had some of the qualities of a Vincent de Paul. *Requiescat.*

Another member of the Faculty in the opening year of Father Kavanagh's Presidency who will be vividly remembered for his keen intellect, agreeable manners, and success as a Professor of the higher

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studies is the Rev. Edward M. Hopkins, C. M. He came here at the opening of the scholastic year, beginning with 1875, as assistant Director of Seminarians besides teaching mathematics, English, and Latin. He remained here until the autumn of 1882, when he was transferred West, filling the office of Superior at Cape Girardeau, Mo., and finally taking charge as procurator of its extensive interests.

Rev. James McInerney was Professor of Rhetoric and kindred studies during this scholastic year. He was transferred to Baltimore, and after lengthy service at the "Immaculate," Brooklyn, and other houses in the eastern province he located in the far Northwest about twenty years ago.

Rev. John J. Murray, C. M., was a student here from 1868-1871, leaving, as so many Niagara boys did about this period, to join our Vincentian Community in Germantown, Pa. He appears in our catalogue for the scholastic year of 1878-1879 as Professor of Latin, English and mathematics, remaining with us until the close of studies in 1881. After service in Brooklyn and on the missions, he moved West, like others of his Niagara confreres, and when the division was made, in 1888, he found his destinies cast with the Western province. Niagara remembers him as a diligent student, an exemplary and eloquent priest.

Father Brian J. Burke, C. M., who also had been a student at Niagara, was among the eleven to bid Godspeed to Father Kavanagh on his formally taking up the reins of government let fall by Father Rice. The lovers of college sports in the days of which we are writing found Father Burke, whether as prefect or simple professor, an enthusiastic aid to them in all their efforts to promote athletics in college and seminary. His stalwart frame, no mean rival to Father Kavanagh's grand physique, lent itself to feats of skill, some of which the timid of nerve regarded as little less than hazardous. That broken limbs and dislocated necks did not accumulate on Dr. Talbot's list of service was not owing to any fear on the part of Father Burke or his daring athletes, but possibly because our *cordon* of guardian angels was doubled on every field-day.

Father Burke and his boys were after records, and they made them, to the delight, after all, of the amazed spectators, some of whom (perhaps we are thinking of ourselves) would shut their eyes as a vaulter poised in mid-air, open them after he had landed on the other side and join with college folk, Bridge folk, Lewiston folk, in vocifer-

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ous applause as the judge announced another clear gain in inches. Father Burke's many admirers will be pleased to know that he is at present actively engaged in parochial work at St. John the Baptist's, Brooklyn, N. Y., not much the worse for wear in spite of his twenty-eight years of hard service in the priesthood.

One of the most efficient business men that ever occupied the office of Treasurer at Niagara was Rev. Nicholas M. Redmond. He succeeded Father Cavanaugh in September 1881, and after three years of service was in turn succeeded by Rev. Matthew Traynor in 1878. Both of these former procurators are now engaged in parochial work in the diocese of Sioux Falls.

The following scholastic year Fathers James V. Devine, C. M., 1878, and Luke A. Grace, C. M., both fresh from the hands of Archbishop Wood of Philadelphia, who had ordained them, June 18th, were sent from Germantown by Rev. Thomas J. Smith, V. C. M., to join Niagara's Faculty. The former was made assistant Prefect to Father Burke, and upon the latter's departure in midwinter for New Orleans, owing to serious hemorrhages, was promoted to the important post of first Prefect. In those days the Prefect looked after the boys' stationery, their conduct, their averages, their ink, the monthly visit of Denby Waud, the barber, and some other sundries too mean for mention.

Though energetic, Father Devine was young, and therefore needed an assistant; although he knew the ropes, having been a boy here under Father "P. V.," he could not pull them all at once, making everything taut and snug against the perils of a midnight storm in the dormitories. And so it was that the domestic council sat down to deliberate most prayerfully on the selection of a worthy coadjutor to the chief executive officer of the boys' department.

After sitting with more or less persistence for nearly three months the council decided to come to the aid of the first Prefect by giving him "Grace." The combination seemed unusually felicitous: Devine-Grace, and in the minds of Fathers Hopkins and Carroll augured a splendid future for the study hall. Yet the announcement of the council's decision evoked from the Devine part of the combination only an act of resignation pathetic in its completeness. However, the newly yoked couple jogged along patiently enough for fourteen months, after which Father Devine was placed on the missions and Father Grace was left at the post,—where he has remained "hitched up" ever since. Father Devine is now stationed at Saint Vincent's Church, Chicago.

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Students from 1879-1884 will recall Father Charles Wotruba, C. M., as a professor remarkable for his knowledge of the physical sciences, his masterly command of music, his indifferent command of the English language,—and his rifle gallery on the top corridor. He went back to his own province, the German, or as near to it as he could get, Belgium, where at present he is Procurator General in Theux.

Rev. Edward A. Antill, C.M., 1873, joined Niagara's Faculty at the opening of studies in 1881, coming from Saint Vincent's College, Cape Girardeau, Mo. He remained without interruption until 1891, when he was sent to teach theology in the newly-opened diocesan seminary of Brooklyn. In 1887 he was made assistant to Father Kavanagh, and held that office until his departure above mentioned. He was Prefect of the boys for a short while and Prefect of studies from 1884-1891. He was justly regarded as one of the best-equipped men that ever brought honor to Niagara by their presence on her Faculty. Practically, there was no class in the whole curriculum which he could not handle, and none which he refused to handle when for any cause a substitute became necessary. Unassuming in spite of his great mental qualities, he was deservedly popular with young and old during his connection with our institution. At present Father Antill is stationed at the Mother House in Germantown, where his capacity for work finds scope enough in his professional and clerical duties.

Rev. William McCormick, C. M., 1873, came here the same year as Father Antill, remaining here for two years as a Professor in the academic department. He returned later, but his stay was short, owing to some strange inability to keep his health in this proverbially healthy climate. At present Father McCormick is doing splendid work in our parish of Saint John the Baptist, Brooklyn.

Rev. John M. Barry, 1875, was Prefect of the boys from 1881-1884, after which he was sent to our house in Brooklyn, departing thence for parochial work in the diocese of Baltimore. While here he took the deepest interest in the welfare of those over whom he had charge, acting towards them with his characteristic suavity of manner. He was assisted for two terms of his prefectship by Mr. James McDermott, who afterwards taught as a priest with great distinction in Kenrick Seminary, St. Louis. He won the degree of Doctor of Divinity in Rome after his ordination.

In the September preceding our change of title Father Francis B. Hannigan, C. M., 1870, joined the Faculty. It was not his first

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appearance here as a member of Niagara's staff, for he is numbered among our Professors in 1874-1875, shortly after his ordination, serving here for about two years, when he was transferred to Saint John's College, Brooklyn. From his return to Niagara until his death, which occurred October 16, 1887, he was employed as teacher of languages and mathematics. He was a man of most winning personality, gaining hosts of friends without difficulty wherever he went; a sweet singer, a musician, a capable teacher, so that it was no wonder when he died, all too soon it would seem, the inmates of Niagara together with the people of Saint John's in Brooklyn, to whom he had endeared himself, mourned his demise as that of a close personal friend. *Requiescat.*

The same year brought Rev. Richard H. Albert, C. M., 1876, to his Alma Mater, as a teacher of languages and mathematics. He remained for four years. In 1891 he returned as first Prefect, remaining for four years more in that office, after which he was placed on the missions, continuing to labor in that sphere most indefatigably until about two years before his death, which occurred on July 27, 1902, in the 44th year of his age, at his home in Baltimore. He was remarkable for his energy, his very studious habits, his regularity of life, and the control which he exercised over the boys in his department. It would seem that he took Father Kavanagh as his ideal in the management of the study hall, and as a consequence his four years of government in that difficult position were crowned with more than the usual success. *Requiescat.*

Rev. Ferdinand F. McCauley, C. M., joined Niagara's Faculty in the autumn of 1883 as a professor in the academic department. The following year and until the close of studies in 1888 he taught some of the higher mathematics. Constant ill health finally obliged him to seek rest from his confining labors here, and he repaired to the Mother House in Germantown where he is at present located. His quiet, devotional habits won the esteem of all with whom he came in contact.

It will be a long time before the pleasant memories created by Rev. Herman B. Menniges, C. M., during his eight years at Niagara, 1884-1892, shall have disappeared from these surroundings. Some will remember him as a most proficient teacher of composition and declamation, some as a cultured scholar in the classics, some as Prefect of studies, but everybody living at Niagara in his time will recall him most pleasantly as a promoter of college singing. From her earliest

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days Niagara has been a shrine of song, and one of the dearest objects of Father Kavanagh was to promote the practice among the students by every means in his power. He wished for singing, not only in the chapel whenever we had service, but for singing on the campus, in the play hall, wherever and whenever the students congregated for recreation. Father Menniges lent his splendid efforts without reserve to further this laudable design of his Superior, and as a consequence floods of melody used to pour through the house, and out upon the river's bank to the delight of Father Kavanagh and the rest of Niagara's inmates. There was something touching in the love which Father Kavanagh always manifested for vocal as well as instrumental music. It made one suspect at times that heavy shadows hung upon this good man's mind, that settled melancholy was striving for the mastery, so hungry was he for the comforting influence of

"Music that gentler on the spirit lies
Than tired eyelids upon tired eyes."

At the present writing Father Menniges is recuperating at Saint Agnes Sanitarium, Baltimore, from a long and serious attack of sickness occasioned by exposure almost inseparable from our work upon the missions. Sooner or later our brethren who enter that field, which Saint Vincent calls the chief work of our Community, find themselves with exhausted vitality and obliged to desist at least for a season from all active work.

It might be interesting to compare the relative longevity of Vincentians in their different employments in this country. We have only three kinds of workers after all, the college man, the parish man, and the roving missionary, who goes with his brethren from place to place, seeking whom he may convert.

Niagara's mortality list is very meager for half a century, but it is not the occupation so much as the hygienic surroundings of our professors which prevent an increase of clerical headstones in our little cemetery. Another item not to be overlooked in preparing our comparative tables is the fact that, in general, most of our Professors depart from these ozonic regions long before their usefulness is over. Occasionally one of them becomes benighted, and from over continuance on our calcareous bank (limestone abounds in this locality) gets fossilized, and remains so until he is deposited with other antiquities "close where our murmuring river chants a requiem."

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In September, 1884, Niagara was enriched by the presence of the genial, scholarly, and saintly Father Joseph Alizeri, C. M. Coming here from Germantown, where for about fifteen years he had taught theology to the students of our Community, he found himself surrounded by members of the Faculty whom he had instructed in that branch, and who rejoiced to have him again as a father in their midst. He was born in the city of the great Columbus, Genoa, Italy, on the 22d of April, 1822, and shortly after completing his course in theology, joined the Vincentians, with a view to being sent on foreign missions. He used to tell how he left his native country for the United States in a Boston sailing vessel, and how after a voyage of sixty-six days he landed in New Orleans on his way to the Mother House of the Mission at "The Barrens," Mo. He was proficient in languages, teaching French, Italian, Latin, Spanish, and Portuguese at Cape Girardeau College, besides occupying for many years the chairs of dogmatic and moral theology at that institution. He was ordained sub-deacon and deacon by venerated Bishop Timon, and priest by Archbishop Kenrick of St. Louis, December 8, 1849, in the cathedral of that city. From the Cape Father Alizeri was sent to the Archbishop's seminary, then at Carondolet, succeeding Father Feehan, afterwards Archbishop of Chicago, as Professor of dogmatic and moral theology. He was President of Saint Vincent's College for about five years, during which term he witnessed many striking episodes connected with our Civil War. Upon invitation of his Superior, afterwards Bishop Ryan of Buffalo, he removed to the then new Mother House of the Vincentians in Germantown to instruct the scholastics of our Congregation. In 1884, as above stated, he was sent to Niagara to teach the same theological branches that he had taught for nearly half a century. The depth and brilliancy of his mind were enhanced by his paternal simplicity of manner towards the youngest boy in the house. He was as fond of college plays as any amateur thespian. One of the most encouraging signs to the nervous actors behind the curtain was when they peeped out and saw Father Alizeri with his big bandanna, his expansive smile, present ahead of time to be amused by their antics. His hopeful, cheerful manner was a source of great comfort to Father Kavanagh in the interior and external trials which the latter experienced, either because it was constitutional with him to be melancholic, or because the burdens of the presidency were too heavy even for his generous shoulders. It is known, in this connection, by priests yet on Niagara's Faculty that

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as early as 1883, Father Kavanagh had presented his resignation as President to the Visitor in Germantown, and had been told year after year to continue in his position. The company of such men as Father Alizeri did very much to lighten the weight of office for Father Kavanagh, and make him wear an air of cheerfulness which might very well have been mistaken for his habitual disposition. Father Alizeri died August 7, 1893, at the Sister's Hospital, in Buffalo, in the 72d year of his age. His body was conveyed to Niagara and, though it was mid-vacation, when our household is scattered, many of the Faculty returned to pay their last tribute of respect to the venerable dead. Bishop Ryan, with about forty priests from the diocese of Buffalo, was present at the Mass, which was celebrated by Father Kavanagh, with Rev. Aloysius Krabler, C. M., deacon, Rev. John Moore, C. M., sub-deacon, and Bishop Ryan as preacher. Good Father Alizeri's body lies over in our little God's acre among those of his Community brethren; his soul, always so noble, is, we trust, with Saint Vincent's family above. *Requiescat.*

Rev. Francis H. O'Donoughue, C. M., 1869, became Prefect of Discipline this year after having seen extensive service in various houses of our Community from the time of his ordination in 1875. He remained two years in this office, discharging its difficult duties with great satisfaction, when he was superseded by Rev. John W. Moore, C. M. In 1895 Father O'Donoughue became Treasurer here, managing our finances during the scholastic year of 1895-1896. He was a member of the band of missionaries operating from this house in 1886-1888, consisting of Rev. P. M. O'Regan, C.M., and himself, with Rev. Dennis Downing, C. M., succeeding the former in 1888. Father O'Donoughue was pastor of our church of the Immaculate Conception in Baltimore, and pastor afterwards of St. Joseph's Church in Emmitsburg, Md. His long service on the missions undermined his health to such an extent that even the placid valley of Emmitsburg failed to restore it, and he was obliged in consequence to resign the pastorate of that place. A man of most agreeable, hospitable manners, possessing a great fund of humor, his stay among us is remembered most pleasantly, and our fervent prayer is recorded that the restoration of his health may soon occur, enabling him to revisit familiar scenes at "Old Niagara."

Father O'Donoughue's assistant Prefect in 1885-1886 was Rev. John W. Moore, C. M., a former student of the famous "Cape." The following year, when Father O'Donoughue was

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promoted to the missionary band just then organized at Niagara, Father Moore succeeded him as first Prefect, occupying that position till the close of studies in 1889. The year following he severed his connection with Niagara, but not his interest, becoming after service in Baltimore, Procurator General of our province with headquarters at Germantown, Pa. His rule as Prefect was of that mild but effective sort which leads a study hall boy to wonder at times whether he obeys through force of rule or through condescension. This characteristic trait in Father Moore has not deserted him in the larger duties occupying his attention since his transfer to the Mother House. Possessed of keen financial abilities, business shrewdness, and, above all, a frankness of manner, cordial and winning, he is sure to make friends, not for sordid personal interest, but for those higher purposes only which become a priest.

The sudden death on Passion Sunday, March 27, 1898, of Rev. John V. Talley, C. M., at Niagara, removed from our midst one who had been here as a student and as a professor at various times since his ordination in 1869. "He was born in County Tyrone, Ireland. After completing his classical studies he entered the Seminary at Niagara in 1862. Here he completed his studies in philosophy and theology. He was called to sub-deaconship in 1867, and it was while on his retreat for this order that he received his vocation to the community life of the Vincentians. He first entered the novitiate of the Congregation at St. Louis, Mo., and afterwards was removed to the new Mother House in Germantown. He was ordained in April, 1869, by Bishop Loughlin. Since that time he has been a hard and faithful laborer on the missions and as professor in the various houses of his Community. His first assignment to Niagara was in 1878, when he was assistant director of the Seminary and professor in the Collegiate Department. At various times since then he has labored amongst us as prefect, professor, and procurator, coming last in January, 1897, to recuperate from serious heart trouble, since which time he has remained with us.

"As a priest Father Talley was a zealous and successful worker. His nature was ardent, and he entered into whatever labor was assigned him by his superiors with his whole soul. While here as professor he was usually placed over classes in the Preparatory Department, as he loved best to be amongst the little ones. His loss will be mourned by all, not merely as a priest of sterling worth and integrity of heart, but as a valued and beloved friend. By his death Niagara is bereft of a most loyal son; the students of the

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study hall of a generous and affectionate prefect; and the faculty of a valued and trusted confrere."—*Index*, April 1, 1898.

In the records for 1886-1887 occurs this legend: "Rev. James O. Hayden, C. M., graduate of Cape Girardeau, professor of reading, composition, declamation, in the Preparatory Department; professor of mental philosophy in the Senior Department." In September, 1887, he is Director of Seminarians, professor of arithmetic and mental philosophy. A year later he is totally engaged in the Senior Department, having bequeathed his arithmetic class to Father Grace. The next two years leave him quiescent in the duties of the previous year, but the opening of studies in 1891 finds him with the additional duty of vice-president or assistant to Father Kavanagh, having succeeded to that office upon the transfer of Father Edward Antill to Saint John's Seminary in Brooklyn. In September, 1893, he retires from the directorship in favor of Rev. James J. Sullivan, C. M., 1874, and in September, 1894, he has consigned "*San Severino*" likewise to the care of the new director.

Unlike most of the members of our faculties hitherto mentioned, Father Hayden's service at Niagara projects into a future reign, that of Father McHale, under whom he continued to hold the office of assistant besides taking on, in September, 1896, the office of treasurer, and continuing therein until his transfer to Germantown, in 1900, as Superior of the Mother House.

As soon as Father Hayden became assistant to Father Kavanagh he began to plan, in accordance with the rights of his office, for a material renovation of our institution. It had been in existence for something over thirty years, and because during the greater part of that time it had been heavily encumbered with debt, no improvements worth the name had been made, while a dilapidated condition of things had already begun to manifest itself. In 1891 we had so far emerged from the blanket of debt which covered us that we were able to see our way towards needed repairs and necessary improvements. The collossal energy which Father Hayden possessed, and which shall not have entirely petered out even when the trump of Gabriel re-echoes through Niagara's gorge, overcame one obstacle after another, even the conservative disposition of Father Kavanagh.

Father Rice is called Niagara's second founder; Father Hayden may well be termed Niagara's rejuvenator. He found our ceilings of cracked or threatening plaster; he left them of blocked tin, painted and secure. Bathrooms and toilets were meagre in their accommoda-

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tions; he left them tiled, labled, and altogether comfortable for the purposes intended. The *corps de cuisine* could not be differentiated at a single glance from those "addicted to the glebe." Father Hayden, with his scrupulous habits of neatness, soon catechized the *chef*, and taught him the relation between an immaculate apron and a savory roast. For years before the Devil's Hole trolley began to run we depended upon the drivers of our "college rig" to bring information, or doctor, or pills to those in need of such comforts. Father Hayden rested not until a telephone was installed and communication with the outside world was systematically established, November, 1891. Bad roads, balky horses, delinquent drivers, made the transmission of our college mail to and fro irregular and unsatisfactory. Father Hayden was instrumental in having Niagara made a fourth-class post-office, which has been in successful and lucrative operation since 1888. The Seminarians' quarters for chapel and classroom were very undesirable, and it was not long before they had their present chapel, one of the coziest in any seminary. When Father Kavanagh's successor decided to push forward the decorations of the Alumni Chapel, he entrusted the details to his assistant, Father Hayden, who secured frescoers and other artistic workmen, overseeing their plans with a business eye, exacting every detail called for by the specifications until one of the most tastefully decorated chapels in the State was reopened for service on January 25, 1898.

With such an energetic assistant who was not afraid to go ahead when he received the word, but who knew his subordinate position too well to assume the initiative or dictate improvements, Father Kavanagh was able, when his time for resignation came, to hand over a practically new Niagara to his successor. An acetylene gas plant and an electric plant were among the many pointed improvements which Father Hayden was largely instrumental in introducing at Niagara. And although from the sordid computation of the price of tallow dips per dozen these introductions have proved more costly than our old methods of illumination, they are found to be indispensable, especially that of electricity.

Father Hayden is a nephew of Very Rev. John Hayden, C. M., fourth Visitor of our Congregation in the United States, who was born at "The Barrens," Mo., in 1831. He was baptized by Father Timon, C. M., afterwards the first Bishop of Buffalo, took his vows in our Community in 1851, and was ordained priest, December 8, 1853, in Saint Vincent's Church, St. Louis, Mo., by Archbishop Peter Richard Kenrick. His companions in ordination were: Very Rev.

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James McGill, C. M., our present Visitor, and the present venerable Archbishop Ryan of Philadelphia. On the appointment of Very Rev. Stephen V. Ryan, C. M., Visitor, to succeed Bishop Timon in the diocese of Buffalo, Father John Hayden was promoted to the office left vacant by Father Ryan's elevation. "His beautiful character," says a confrere who knew him well, "impressed and won everybody. On the mission field and at home he was the delight of his brethren, of the secular clergy, and the people." He paid Niagara an official visit in October, 1872, going thence to Cape Girardeau, Mo., where he developed pneumonia and died, to the great affliction of his religious brethren, after only a few days' illness. His body was brought to Germantown, Pa., and buried in the vault beneath Saint Vincent's Church, where reposes the dust of so many of Saint Vincent's children. *Requiescat.*

Thus, love for the Congregation, which is one of Father James O. Hayden's strong characteristics, may be said to have been inherited through his noble uncle. While the nephew may not possess all the angelic suavity of demeanor which seems to have made his revered uncle's government a subject of pleasant remembrance, he possesses a most fair sense of justice, and he cannot be said to have exacted from others what he refused to do himself. His anxiety to have his brethren enjoy all liberties and comforts consistent with their state of life is as well known as any of the other characteristics which have shown him to be among the most efficient men of our Congregation. At present writing, Father Hayden is pastor of Saint Joseph's Church, Emmitsburg, Md., one of the most important missions in our province, principally because of its proximity to the Mother House of the Sisters of Charity, where about three hundred inmates are dependent for spiritual ministrations upon their Vincentian brethren.

Another "Cape" student who served on Niagara's Faculty under Father Kavanagh was the Rev. Dennis J. Downing, C. M., of missionary fame. He was one of our local band of evangelizers with Father Frank O'Donoughue, C. M., but accepted the office of prefect in the boys' department about October, 1889, by way of temporary respite on account of unsatisfactory health. Tall, willowy, muscular, ascetic in appearance, determined in manner, he drove the fear of God into the few boys who were given to nomadic habits, and advanced along the road to holiness the many who appreciated his efforts in their regard. The drudgery of his office, however, was greatly minimized through the punctual co-operation of Messrs.

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Edward L. Carey, C. M., and John Cribbins, C. M., afterwards prominent educators at Niagara, both of whom, though only clerics at the time, were consummate masters of the minutiæ connected with the office of assistant prefect. It was rarely, indeed, that either of these active young aids failed to ring the class bell on the second, although they had to descend from the cupola or thereabouts to the first prefect's office on the ground floor before they could "manipulate the tintinnabulum." Father Downing retired from the prefectship before the completion of a two-years' course, taking up the work of a simple professor. In the autumn of 1895 he was again placed on the missions, and has remained in that field practically ever since. He is at present located in Springfield, Mass., at Saint Vincent's Missionary Home.

Rev. Leon X. Dufour, likewise a "Cape" student, joined Niagara's Faculty at the opening of studies in 1889, after lengthy service in our college in Brooklyn. He was a professor in the commercial department, and during the two years that he remained here he was greatly beloved by his brethren and the students for his agreeable disposition. He is at present located in Chicago, doing most satisfactory work in one of the larger parishes of that great city.

The treasurer for 1891-1892 was Rev. John A. Maloney, C. M., who had been on Niagara's Faculty as early as 1872, as professor of mathematics and languages. He remained here until the close of studies in 1894, when he was transferred to our house in Brooklyn, of which at one time he had been Acting Superior. He was a man full of information, owing to his wide and judicious reading; a most zealous worker, especially in those fields which were congenial to him, as parish duty or those of procurator. He was highly esteemed, especially by the elder members of the Community who knew his worth better than those of a younger generation. He died at Mount Hope Retreat, of which he was chaplain, February 14, 1901. *Requiescat.*

Other priests besides the many whom we have mentioned served under Father Kavanagh during his sixteen years of presidency, but as they served also under his successor, and as some of them are yet here under Father Likly, we shall leave them for the present, taking them up in due course as the narrative on our two remaining presidents proceeds. We feel that perhaps we have injected an element of monotony into our volume by the formal manner in which we have treated the career of each of the priests connected with Niagara since her inception. Our narrative has about it a sameness which could be eliminated only by an artificial process of composition

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wherein a sophomoric struggle for novelty of plan would defeat the prime object of this book,— to give tender, sincere, and reverent testimony of the great men who lived here before us, of the good men who come close to our own time, and of the men who are responsible for Niagara's present condition.

Our scheme does not contemplate the recording of minute events in the history of those who have made our institution what it is. Neither have we allowed analytic criticism, especially of the adverse sort, to pervade our pages under the plea of dissecting character, that the naked truth may be known — and delicacy offended to no good purpose. Our readers, as a rule, will be those who need no analysis from our pen. Their memory will go back as ours has gone, farther, too, than some of us have been able to reach even with the aid of historic reference. They would not commend us if, in our puerile attempt to display the skill of an anatomist, we were to lay bare those faults, those eccentricities, which cling to the noblest of characters, but which, in the case at least of Niagara's priestly heroes, soft-fingered Time has covered over.

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CHAPTER XVIII

FATHER KAVANAGH'S SILVER JUBILEE — HIS DEPARTURE FROM NIAGARA — HIS SICKNESS, DEATH, AND BURIAL

THE event of greatest importance in the career of Father Kavanagh as President of Niagara was the celebration, on the 14th of October, 1891, of his Silver Jubilee in the priesthood. The exact date would have been on the preceding 19th of July, but as a celebration on that day would occur in vacation, when Niagara's Faculty and students are scattered, it was decided by those having the affair in charge to choose some suitable date after the opening of studies. The 14th of October was selected, the friends of Father Kavanagh notified, and our institution put in readiness for the occasion. The protests, long and vehement, of the prospective jubilarian against a public celebration were ignored by the Faculty Committee and those of the alumni with a determination which for once, at least, was superior to his own decisive manner.

On the day itself the *Niagara Index*, to which Father Kavanagh had always been a consistent friend, came out in holiday attire with this legend on its front cover: "Silver Jubilee, 1866-1891, *Niagara Index*, Complimentary to the Very Rev. P. V. Kavanagh, C. M." A fine half-tone likeness of the celebrant was inserted as frontispiece, followed by the following "Jubilee Sonnet":

Father and friend! our simple praise to one
All simple thro' the circl'd years now flown;
Tho' high exalted, mindful of his own
However low; 'tis thus Saint Vincent's son
Ere that he dies hath earned the words "Well Done!"
Repeat not here the precious treasures sown;
Kind silence keep; he would not have them known;
Another sees the crowns that he has won.
Veil all that might his modest face suffuse;
Awake not here the strains of fulsome song,
Nor yet the heartfelt tribute here refuse;
All chorus'd then our voices roll along:
God bless our friend! May prayer choice blessings bring!
Howe'er we try what better can we sing?

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This was followed by a sketch of Father Kavanagh's life and an editorial entitled "To-day's Celebration."

"The numbers of those who live to celebrate the 25th anniversary of their ordination to the holy priesthood are comparatively few. The majority of the laborers in the glorious field of salvation are called to their reward before the quarter century mark has been reached. To those, however, who have been permitted to continue their work of love, the long term of twenty-five years seems as a day. It is not to be wondered at, then, that the announcement of the Silver Jubilee of one of God's anointed is heralded with more than usual joy by Catholics as well as by the immediate friends of the priest. It is seldom that the approach of the completion of so notable a period of years has created the excitement and sent such a thrill of joy throughout the country as did the announcement made some time ago that Very Rev. P. V. Kavanagh, C. M., the beloved and revered President of Niagara University, would soon complete the twenty-fifth year of his successful career in the ministry of God. The friends of Father Kavanagh are not confined to any diocese or State, but are found in vast numbers in almost every city in the Union, and, in fact, throughout the old and new worlds. His influence and care have been felt with profit by a large army of men in every profession and walk of life.

"The efforts made by the more interested friends of Father Kavanagh to render the celebration of his 25th anniversary as a minister of God a day that will ever be remembered by him have been determined and untiring. The protests of the very reverend gentleman have been in vain, and it was resolved that, as a fitting opportunity had presented itself, it was not to be allowed to slip by without showing the appreciation which his brother priests throughout the country have for so beautiful and fatherly a disposition, and for such untiring and self-sacrificing zeal.

"For the twenty-five years of his priestly life Father Kavanagh has been almost constantly at Niagara, and during that time large numbers of God's workers have gone forth on their chosen missions. A heavy debt of gratitude is owed to him by all who have had the happiness of feeling at some time or other the benefit of his wise counsels and guiding care. The dearest moments in the lives of many are those passed while here at Niagara, under the directing hand of the one whom to-day we honor.

"The characteristically modest nature of our dear President would not permit, were his will consulted, anything like the demonstra-

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tion with which he is greeted. Be it said to the glory of the members of Niagara's Alumni and to the friends of Father Kavanagh, that in spite of his protestations made about a year ago at a meeting of the Alumni Association, when it was made known that the time for a fitting tribute to be paid to him was fast approaching, they took it entirely from his hands and resolved not to heed, in this instance, his admonitions and refusals. Little did that generous heart dream of the sentiment which filled each breast at that meeting; still less did he imagine that his wish to let his anniversary pass without a celebration would go unheeded.

"The several committees in the East and West have left nothing undone in their desire to fulfill their pleasing task. The surprise of this morning for Father Kavanagh must have been something akin to that happiness which comes alone from the consciousness of having faithfully done one's duty, and of unexpectedly meeting with old friends and companions. It is with the greatest pleasure and with boundless joy that he grasps the hand of each alumnus as he enters once more his Alma Mater. Many and glowing would the tributes be were each of the hundreds of clergymen and laymen who have already arrived, and who will continue to come throughout the day, allowed to relieve his mind of the sentiments that must remain pent up on account of the feelings of Father Kavanagh.

"There can be no more appropriate testimonial to the regard in which he is held by all than that proclaimed by the large numbers who have hastened to revisit their Alma Mater and to pay their respects to him towards whom all our thoughts now turn. It is, moreover, with justice that they do so, for the foundations upon which their success rests have been firmly laid by him.

"In congratulating Father Kavanagh on the completion of so many fruitful years of labor, the *Index* does so with the consciousness that Niagara's journal owes its success and prosperity to him. It is the earnest and heartfelt wish of not only the present staff, but of those whose places we now occupy, that many, many years to come may crown him with the success that has met him in the past, and that his joys to-day may be but harbingers of the happiness that is deservedly his."

Consulting the files of the ever handy *Index*, we find in the issue for November 1, 1891, the subjoined exhaustive account of the way in which Niagara's fifth President was honored by Niagara's children and Niagara's friends in general:

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"NIAGARA'S GALA DAY

"It was our desire to publish in the Jubilee issue of the *Index* a complete programme of the exercises to be carried out on the occasion of the 25th anniversary of Father Kavanagh's entrance to the holy ministry. Circumstances, however, prevented the execution of our plan. It will interest those of our readers who were unable to be present on the 14th ult. to learn in what manner Niagara's sons and friends thought best to honor and manifest their love and esteem for so kind a Superior and so true a friend. Nature seemed to smile a pleasing assent to the celebration and to lend her aid in making it a success. The fear was frequently expressed on the preceding days that the cold and rain which then prevailed would continue on the 14th, and thus dampen the festivities. A glimpse, however, of the sun on the eventful morning put all fear aside and made the hearts of hundreds leap with joy. The day was all that could be desired. For several days the decorators had been busily engaged in transforming both the interior and exterior of the University from its wonted classic and severe appearance into a fairyland of bunting and silk. The designs were novel and pretty and produced a pleasing effect.

"Often has it fallen to our lot to witness her in her gala attire, but never was she so gorgeously or richly dressed as on the 14th. The front of the building was fairly hidden behind a covering of flags, streamers, and banners. Under each window was placed a shield surmounted by two American flags, while from the gables of the side wings of the University, and crossing each other in the center, were wide streamers of bunting and strings of flags of all nations. The striking feature, however, of the front of the building was, perhaps, the drapery and combination of colors that seemed to emanate from a central point just over the main entrance. A large banner, artistically worked and bearing the ensign of our country, was made the radiating point from which were extended on either side long streamers of bunting. Flags of different nations were likewise extended from the corners of the gables of the main building, and produced a happy effect as they toyed with the gentle breeze. Above the banner were three large flags, the American holding the place of honor, while on either side were the Papal colors and the emerald banner of Erin. Festoons, wreaths, and rosettes on a background of bunting lent an additionally bewildering effect as they appeared along the rail over the veranda.

"The first thing to proclaim a welcome to the arrivals was the large arches that had been erected at the entrances to the college

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grounds. It would seem that so much had been done to make the exterior of 'Old Niagara' attractive and gay that the interior would of necessity become forgotten. This, however, was not the case. The corridors and halls received their share of attention, and were ornamented in a manner at once fitting and appropriate. The P. V. K. Hall drew from every one exclamations of admiration and elicited unstinted praise for the decorators. A complete description of the hall as it appeared when the finishing touches had all been made would be a task too difficult to attempt. The ceiling and walls with their silk banners, gold-fringed hangings, groups of swaying flags, and Japanese ornaments gave a pleasing and artistic effect. The college color, purple, was predominant, and occupied the most conspicuous place, being drawn in the form of a curtain on both sides of the stage.

"It may be truly said that never since Niagara was founded had she looked so bright, nor had such efforts been put forth in the line of decorations. Too much praise cannot be given Father Hayden, in whose hands the whole matter rested, for the zeal and taste he manifested in the arrangement and selection of the various ornaments, draperies, and hangings.

"The influx of visitors on the 13th gave promise that the number of those who would be present on the following day to pay their respects and do honor to Father Kavanagh would be beyond expectation. The arrivals were continuous and eager to compliment the reverend gentleman, and only a knowledge of what was to come served to check their enthusiasm. Time was not allowed to slip away on the morning of the 14th. As early as 7 o'clock the University Band was on hand to welcome the Western delegation of Niagara's Alumni, who arrived a few minutes later in their Pullman car. The coach was decorated with streamers of red, white, and blue, and with a profusion of the college colors. It was, indeed, a pleasing sight and bespoke the love of Niagara's Western sons for their Alma Mater and the dear President whom they were resolved to honor. From that hour until long after 10 o'clock the throng of visitors continued to arrive.

"The carriage service at Suspension Bridge and Niagara Falls was unable to cope with the pressing demand, and the New York Central kindly consented to stop their train on the bank near the University. Fully one hundred availed themselves of this opportunity, and were favored once again with the familiar scenes along the Niagara River. The delegates from the East reached

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Suspension Bridge on the preceding day, and were warmly received as they entered the University on the 14th. The hearty handshake with which each new arrival was greeted by Father Kavanagh, as well as the joyous meetings of old companions and friends, was characteristic of Niagara's faithful children. The lessons they had learned while under Father Kavanagh had not been forgotten, and the same spirit that has ever placed a seal of distinction on the students of our college home still burned as deep as in the days of yore. Many and joyous were the exchanges of greetings, and the radiant countenances of all bespoke more clearly than words the happiness and consolation that were felt in one once more visiting 'Old Niagara,' and in seeing the kind face of Father Kavanagh, so dear to every alumnus of this institution.

"The celebration began with a solemn high Mass, at which Very Rev. Father Kavanagh was celebrant. Right Rev. S. V. Ryan, of Buffalo, was present in cope and mitre. The assistants at the Mass were Revs. Jas. O'Connor and F. J. Henneberry as deacon and subdeacon respectively. The deacons of honor to the Rt. Rev. Bishop were Revs. J. Nugent and M. Taylor. Rev. J. J. Mallen acted as first master of ceremonies, while Rev. Thos. H. Barrett held the position of second master of ceremonies. The sermon was preached by Rev. Martin Carroll. It was an eloquent effort and worthy of the speaker. In words of feeling and deep conviction he traced the history of Niagara from the days of its early trials and struggles down to its present prosperous condition and high standing. Touching, indeed, was the tribute paid to the present Head of the University, through whose untiring devotion and care is due in a large measure the success that has crowned Niagara's educational career. Delicately did he picture the loyalty and love that Father Kavanagh always manifested towards his spiritual father, Saint Vincent. It must have made his noble heart burn with joy as he heard expressed so eloquently the sentiments of esteem in which he is held by all his brother priests and by those not numbered among the clergy. In glowing words did the preacher allude to the many glorious traits in Father Kavanagh's character, traits, too, that are known so well to every one who has had the good fortune of experiencing his guiding hand. Deeply moved were the attending priests and laymen who, with all their hearts and souls, readily assented to every word the speaker uttered. Fervent were the prayers offered during the solemn sacrifice that the choicest blessings of heaven would fall upon the celebrant, and that many happy and fruitful years might

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be added to those already passed by him in the exercise of his sacred functions.

"Shortly after Mass the committee in charge of the order of exercises for the day requested Father Kavanagh and the visitors, together with the students of the junior and senior departments, to repair to the Shakespearian Hall. When all had assembled, the entry of Father Kavanagh was the signal for an ovation. It would seem that the ardor of all had been confined so long that now, when the opportunity came at last, the pent-up enthusiasm of years had broken forth. On the stage with Father Kavanagh were the Rt. Rev. Bishop Ryan, of Buffalo; Very Rev. H. Behrens, Buffalo; Dr. J. Cronyn, of the Medical Fauclty; Rev. J. J. Mallen, Brooklyn; Rev. L. A. Lambert, Rev. Jas. O'Connor, of Rochester; and Rev. D. Walsh, Buffalo. The exercises were opened by a congratulatory address from the students of the study hall, read by Mr. E. L. Dondanville. Occasion was taken here to present to their President a handsome missal and stand.

"It now came the seminarians' turn, and Mr. J. H. Walsh, in a few well-chosen and happy remarks, expressed the well wishes of the students of the senior department, and in their name presented a golden chalice. Dr. John Cronyn, of Buffalo, then arose, and expressing the pleasure he experienced in representing his profession on the present occasion, handed to Father Kavanagh the following address presented by the Medical Department of Niagara University:

"'*Very Reverend and Dear Father Kavanagh:*

"'Considering that the Medical Department of Niagara University owes you much for the great interest you have always manifested in its success, and that an opportunity is now afforded to show the appreciation of its Faculty towards you while celebrating a jubilee of years of good and faithful labor, we beg to offer our congratulations, and a small mite in addition to the larger gifts of others, with the fervent hope that your years may be long in the service you so nobly adorn.

JOHN CRONYN, M. D., PH. D., *President.*
Buffalo, October 14, 1891. For the Faculty.'

"When the applause that greeted the address had died away, the Rev. M. J. Dorney, of Chicago, stepped upon the stage, and for over half an hour held the large assemblage in rapt attention. The gifted orator was never in a happier mood, and allowed the feelings excited in his breast by the occasion to take form and come from his

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lips in bursts of eloquence. This was truly the speech of the day. The love and attachment of 'Old Niagara's' students for Father Kavanagh was clearly pictured and the reasons for his endearment enumerated and explained. The kindly care of Niagara's President for those in his charge was commented upon, as well as those distinctive marks of a nature at once pure, simple, and manly. The speaker pictured his idea of the ideal man, and could not find a single quality that was not strongly marked in him whom he considered it the greatest honor to be permitted to address. In concluding, he desired, on behalf of the Western Alumni, to congratulate the very reverend gentleman, and to offer as a slight token of the good will and esteem of Niagara's Western sons a purse of $1,500.

"When the applause that greeted Father Dorney at the close of his remarks had sufficiently subsided, Rev. Nelson H. Baker stepped forward. In words of the deepest feeling and gratitude he expressed the debt of love and thankfulness that all present owed to Father Kavanagh. The distinction, he said, had been conferred upon him of speaking in the name of the Eastern Alumni, and that it was his pleasant duty to present in their behalf a small token as a pledge of the esteem and love they bear for their former Professor and President. The gift proved to be a purse of $3,500.

"Little did the noble assemblage dream of what was yet in store for Father Kavanagh. Rt. Rev. Bishop Ryan, seizing the opportunity, came forward, and was received with the wildest enthusiasm. He had a gift, he said, for his dear friend and former confrere which he was sure would be more heartily appreciated by him than anything that could possibly be given. It was nothing less than the Papal benediction, which he had been empowered to grant Father Kavanagh.

"Father Kavanagh's overflowing heart could not contain itself any longer, and he rose to convey his sincerest thanks for the many tokens of esteem he had received. Eloquent, indeed, were the words as they poured from that noble heart. Never did man receive a heartier welcome than did the honored President of Niagara. With the tenderest feeling he alluded to his past connection with Niagara's Alumni, and proclaimed his attachment to them and his interest in their welfare. In alluding to the several purses that had been given him, he requested that they be employed in founding a scholarship in the University. This, however, was not the will of the donors, and they requested Father Kavanagh to use the money for whatever purpose he desired.

"Among the presents which were laid on a large table in front of

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the stage, as well as around the front of the platform, were the following: An elegant missal and stand from the students of the junior department; a gold chalice, seminarians; pyx and oil stocks, Sisters of Charity, Edward Street, Buffalo; cut glass cruets on silver stand, Sisters of St. Joseph, Suspension Bridge; large silver tilting water pitcher, Albany Orphan Asylum; beautifully bound missal, Rt. Rev. S. V. Ryan; silver water pitcher, Mrs. P. J. Doran, Baltimore; silver inkstand, Rev. J. W. Moore, C. M.,; silver snuff box, Rev. J. J. Talley, C. M.; cruets and silver stand, Mr. Thomas Kavanagh, Buffalo; picture of St. Vincent in elegant silver frame, Sisters of St. Vincent's Orphan Asylum, Syracuse; silver watch, Niagara Faculty; two elegant chairs, Mr. Jas. O'Donoghue, Rochester, and Sisters of St. Joseph, Suspension Bridge; ivory cross tipped with silver, six large framed pictures of Cardinal and Bishops, Mr. J. McBride; easy chair, Mr. and Mrs. Albert, Baltimore; silver topped blotter, Miss Alice Kavanagh; silver watch charm, Sister Virginia, Chicago; silver medallion, Industrial School, Albany; card basket with chaplets, Sisters of Charity, Troy; silver topped cut glass inkstand and silver pen, and a beautifully embossed testimonial from Niagara's students now in Brooklyn Seminary.

"At the banquet which followed the meeting the different toasts responded to were : 'Father Kavanagh,' Rev. J. O'Connor; 'Our Country,' Hon. James Duncan; 'Niagara Laity,' Rev. L. Erhardt; 'Niagara in the West,' Rev. J. Nugent; 'Niagara's Early Struggles in Journalism,' Rev. J. J. Mallen. Songs were sung by Mr. E. Kelly and Rev. J. McIncrow.

"Among the guests were noticed: Bishop Ryan, Rt. Rev. Mgr. Gleason, Very Revs. J. McGill and J. F. O'Hare, Revs. J. Mallen, J. Killahey, J. O'Hara, W. Power, J. Durick, J. Hartnett, A. O'Rourke, M. Carroll, M. Dennison, and Dr. Creamer, Brooklyn. From Buffalo diocese were: Revs. C. O'Byrne, T. Carraher, R. G. O'Connell, M. Pyne, P. Mullaney, M. Noonan, J. Gardiner, N. Gibbons, P. Grant, Dr. Donohue, A. Bachmann, J. Fenger, W. Wilber, J. Schaus, J. McGloin, L. Smith, J. Dealy, P. Connery, M. Darcy, A. Barlow, D. English, T. Haire, T. Brougham, J. Biden, W. McNab, M. O'Dwyer, J. Cain, T. Kozlowski, J. Gleason, J. Baxter, P. Hoelscher, D. D., T. Hines, R. M. Barrett, O. M. I., Dr. Quigley, P. Cannon, E. McDermott, Frs. Sestor, J. Sheehan, J. Roche, J. Leddy, M. Kean, F. Naughten, P. Berkery, P. Milde, F. Sullivan, D. Walsh, N. Baker, D. Daley, T. Barrett, M. O'Shea, R. O'Donoghue, C. Shaus, D. O'Brien;

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Messrs. E. Kelly, W. Corcoran, J. McCarthy; L. Hanley, M. D., J. Kavanagh, M. Lyons, Drs. J. Cronyn and G. Fell, Buffalo; P. Gavin, J. Reiger, F. McKenna, J. Lynch, Niagara Falls; E. Laurier, Dr. Talbot, Suspension Bridge. Chicago diocese was represented by Revs. F. Henneberry, P. Conway, T. Smith, D. McCaffrey, M. Dorney, M. F. Sullivan, A. Horan, M. Dinneen, F. Lynch, J. Walsh, J. Morrissey, J. O'Brien, F. J. Quinn, M. Foley, J. Hynes, F. Lynde, as also Messrs. O. Walsh, J. Vidvard, Hon. J. Duncan, Charles Plamondon, E. Cummings, T. Durkin. From other points: Revs. J. Gilchrist, and J. Nugent, Iowa; W. Ryan, J. Dolan, J. Halpin, J. Adler, Mr. Chas. Sutherland, Syracuse; Revs. F. Howard A. Cush, Dr. J. Gallagher, Cleveland; Revs. M. Ryan, Watkins; T. F. Carroll, Providence, R. I.; T. J. Sullivan, Thorold, Ont.; Leo Hallin, Ivy Mills, Pa.; Revs. P. McHale, and J. Landry, Germantown, Pa.; M. Cavanaugh, New Orleans; J. W. Moore, Baltimore; W. Casey, Palmyra, N. Y.; L. A. Lambert, Scottsville, N. Y.; J. J. Gormeley, Renova, Pa.; R. J. Powers, Cohoes, N. Y.; J. O'Connor, Seneca Falls, N. Y.; J. Davis, Lawrence, Mass.; J. McIncrow, Amsterdam, N. Y.

"We publish below a few of the letters of regret received by Father Kavanagh. They explain themselves:

ST. MICHAEL'S PALACE,
Toronto, Oct. 12, 1891.

MY DEAR FATHER KAVANAGH:

I regret exceedingly that I shall not be able to be with you on the 14th inst. to join your hosts of friends in their heartfelt congratulations, and to testify to you my deep respect and esteem for you as a man and as a priest. The sad occasion of the celebration of the month's mind of my only brother in the Cathedral here on Wednesday next is the cause that prevents me from being present with you on that day. I wish you a most happy celebration, and I say to you *ex imo corde ad multos annos.*

Believe me to be with sincere esteem, faithfully yours in Xt,

JOHN WALSH, Archbishop of Toronto.

DIOCESE OF COLUMBUS,
Columbus, Ohio, Oct. 13, 1891.

VERY REV. P. V. KAVANAGH, C. M.:

Dear Friend,— I thank you very cordially for your kind invitation to attend the Silver Jubilee of your ordination to-morrow; and I regret very much that I must forego the pleasure and the honor of

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taking part in it. It has long been my desire to pay you a visit at Niagara, and I had anticipated doing so on the occasion of your Jubilee. Receive my warm congratulations, however, and, as in a case like yours, the anniversary should be an occasion also of thanksgiving to Almighty God on the part of all your friends for the good work that twenty-five years of faithful and zealous service, especially in the cause of Catholic higher education, have accomplished. I unite with my felicitations to you a fervent act of thanksgiving to our Lord for your ministry in behalf of ecclesiastical as well as secular education. I hope that you will be long preserved to illustrate the Church in the United States by still more fruitful labor, and that you may live to see at least your Golden Jubilee. I think if any of your fellow workers in the ministry have reason to be grateful to you, they are the Bishops, to whom you have furnished so many pious and efficient assistants. Hoping again that your Jubilee may be the occasion of many encouragements to you from men, and consolations from God,

I remain sincerely yours in Xt,

JOHN A. WATTERSON, Bishop of Columbus.

EPISCOPAL RESIDENCE,
31 and 33 Washington Avenue,
Detroit, Mich., Oct. 14, 1891.

VERY REV. P. V. KAVANAGH, C. M.:

Very Rev. Dear Friend,—Your kind invitation was on my desk when I returned home last evening. It would afford me great pleasure to attend the celebration, but I am prevented by home engagements. Permit me to offer my hearty congratulations on the happy event.

Yours faithfully in Xt,

JOHN FOLEY, Bishop of Detroit.

ST. PATRICK'S CHURCH,
Hartford, Conn., Oct. 11, 1891.

VERY REV. FATHER KAVANAGH, C. M.:

Your kind invitation to your Silver Jubilee is to hand. I am sorry I cannot be present, for many reasons. I always like to honor a veteran of the fold, but, as you know, my labors for the last nine months have been overpowering. All I can say is to wish you many years of future usefulness, good health, and happiness.

Yours very sincerely,

JAS. HUGHES, V. G., *Administrator.*

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St. Joseph's Church,
Albany, N. Y., Oct. 13, 1891.

Very Rev. and Dear Father Kavanagh:

Accept my most heartfelt thanks for your formal and for your very kind personal invitation to the celebration of your Silver Jubilee. It would afford me the greatest pleasure to present you my congratulations in person, but I will not be able to enjoy that privilege. I must therefore content myself with uniting with all your friends in offering you my most sincere and warm congratulations upon the happy completion of twenty-five years in the sacred ministry. Praying that God in His infinite mercy may spare you for many years to come, in order to labor for the advancement of higher education and the extension of our Holy Faith, I remain, Very Rev. and Dear Father Kavanagh,

Yours very sincerely,
Thomas M. A. Burke.

Mt. St. Mary's College,
Mt. St. Mary's P. O.,
Near Emmitsburg, Md., Oct. 11, 1891.

Very Rev. P. V. Kavanagh, C. M.:

Very Rev. Dear Father,—Your kind invitation to be present at the celebration of the twenty-fifth anniversary of your ordination has just been received. I wish I were free to accept it, for it would afford me great pleasure to be with you on this happy occasion. I have some duties to attend to this week which will not allow me to go so far from home. Thanking you for the invitation, and praying that God may grant you many years to continue your work at the head of the noble institution over which you have for years presided with great success, I remain, Very Rev. Father,

Sincerely yours in Xt,
Edw. P. Allen, *President.*

Carmelite Monastery,
Falls View, Ont., Oct. 12, 1891.

Very Rev. and Dear Fr. Kavanagh:

Our whole community joins me in offering you at the occasion of the twenty-fifth anniversary of your ordination our most cordial congratulations. May God preserve your useful life for many years to come, and allow you to celebrate a Golden Jubilee on earth before you celebrate in Heaven.

Yours sincerely in Christ,
A. J. Kreidt, O. C. C.

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ST. PATRICK'S CHURCH,
Brooklyn, N. Y., Oct. 11, 1891.

VERY REV. P. V. KAVANAGH, C. M.:

Very Rev. Dear Sir,— I beg to acknowledge the receipt on the 9th inst. of your very kind invitation to the celebration of your Silver Jubilee. I should consider it an honor, as it would, indeed, be a great pleasure to me, to be one of the many friends who will greet you on the joyous occasion, but the circumstances in which I am just now placed deprive me of all this gratification. I pray you to accept, however, my hearty congratulations and sincere wishes that the Golden Jubilee of your ordination will find you in health and vigor in the great work in which you are engaged, if not in a more exalted sphere. Very sincerely and respectfully,

THOS. TAAFE.

ST. JOHN'S CHURCH RECTORY,
Utica, N. Y., Oct. 12, 1891.

DEAR FATHER KAVANAGH:

Thanking you very much for your kind invitation, I regret that my engagements are such as to make it impossible for me to take part in the happy festivities. Please accept my heartfelt congratulations, with the wish that your years may be lengthened out until the golden comes to take the place of the Silver Jubilee.

I remain, yours sincerely in Christ,

J. S. M. LYNCH.

ST. JOSEPH'S CHURCH,
Albany, October 10, 1891.

MY DEAR FATHER KAVANAGH:

Until to-day I was confident I would be with you; now I find to my regret I cannot go. Well, God bless you. I am certain I will meet you at the Golden Jubilee. How pleasant that will be! Meantime wishing you health and blessing, I am sincerely yours,

M. SHEEHAN.

CATHEDRAL OF THE HOLY NAME,
Chicago, Oct. 12, 1891.

VERY REV. P. V. KAVANAGH, C. M.:

Dear Father Kavanagh,—I regret very much that it will be impossible for me to be present at the celebration of your twenty-fifth anniversary. Up to the present time I hoped to be one of Niagara's

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Western sons who could personally offer his congratulations to you on this occasion; but as I was sick some time during the past couple of months, and only yesterday got out of bed after a relapse, the doctor thinks it would be absolutely dangerous for me to travel, and nothing but such a circumstance could prevent me from being present. Though absent, I consider myself second to none in the sincerity of the heartfelt congratulations I send you to-day. I shall be with you in spirit and shall offer the Holy Sacrifice on that morning for your intention, and shall not forget to pray that God may make your life as useful and fruitful of good in future as it has been in the past. Accept my sincere congratulations, with the earnest hope that I may be able to attend the celebration of your Golden Jubilee.

Very sincerely,

JAMES M. SCANLAN.

ST. VINCENT'S SEMINARY,
Germantown, Pa., Oct. 12, 1891.

VERY REV. P. V. KAVANAGH, C. M.:

Most Esteemed Confrere,— Gratia Domini nostri sit semper nobiscum! At this time thousands of testimonials of esteem, reverence, and love are pouring in upon you from a host of sincere friends. Thousands like ourselves are rejoicing because God has spared you to complete a quarter of a century of valuable labor in one of the choicest portions of the Lord's vineyard. So far-reaching is the influence of that labor that we do not hesitate to say that there is not a place in the land which does not with gratitude acknowledge its salutary effects. Hundreds of devoted priests remember with deepest gratitude the one who watched over them and guided them during the long years of study that prepared them to ascend the altar. Professional men are everywhere to be found who can never forget him under whose immediate care they received the knowledge which enables them to hold the first places among the masters of their respective professions. Hundreds of these will return to "Old Niagara" to rejoice with you on this twenty-fifth anniversary of your ordination, and to join with you in thanking God for the blessings He has bestowed on you, and on themselves through you. We, who address these few lines to you, will be unable to be present on that joyous occasion. Perhaps it is well it should be so, for in such a gathering, notwithstanding the hearty welcome we know we would receive, we could not but feel out of place.

Hence we write these few lines, not only to testify that we are

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rejoicing with your numberless friends on this occasion but also to express our personal love for you — a love which, for many of us, it would be ingratitude to withhold. Be assured that on next Wednesday we will not fail to join with you in thanking God for the numberless blessings bestowed on you and your labors during the past twenty-five years. To these acts of thanksgiving we will add our humble petitions to God and His Blessed Mother, that you may be spared for many a year to render hundreds still unborn as deeply your debtors as many of the undersigned feel themselves to be.

We are, in love of our Lord and Saint Vincent,

Your unworthy confreres,

THE STUDENTS AND NOVICES OF ST. VINCENT'S SEMINARY.

After the celebration of this historic event in the life of Father Kavanagh, he feared lest he had not been cordial enough or explicit enough in expressing his thanks to all who had been instrumental in making the event such a gigantic expression of love for himself and the institution so dear to his heart. To allay his apprehensions he inserted the following card in the *Index* under date of November 19, 1901:

"Owing to the extensive and varied programme carried out at the recent Jubilee exercises held in my honor, I did not have the opportunity to thank at length those who were chiefly instrumental in making the occasion a success. To the Executive Committee especially I desire to express my appreciation of their untiring efforts. Rev. Dr. Quigley, Fathers Henneberry, Baker, Nugent, Walsh, Dorney, Biden, Conway, Messrs. Duncan, Vidvard, Plamondon, with many others, at the expense of valuable time and with much trouble to themselves, perfected arrangements in a manner most flattering indeed to me, yet only in consonance with their reputation as gentlemen of marked executive ability.

"The presentation to me of a purse of $5,000 from our combined alumni was an act of generosity for which I take this public occasion to express my sincerest thanks. I am deeply grateful for the good will and liberality which prompted the presentation of so munificent and substantial a gift. When I reflect, moreover, that the disposition of this sum has been left entirely in my hands, I would be indifferent to noble sentiment if I failed to acknowledge, as I now publicly do, the deep sense of gratitude which I feel at this new proof of our alumni's confidence in me, their old Prefect and Preceptor. Therefore to each and every one of the combined Executive

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Committee, as well as to the rest of our devoted alumni, I beg leave to express here formally, but none the less sincerely, my deepest appreciation of the honor which they conferred upon me by their welcome presence, their congratulations and their munificent gifts. I can only pray that God may long preserve them in their spheres of usefulness, keeping them what they have always been, honorable and cherished children of "Old Niagara."

P. V. KAVANAGH, C. M.

The remaining three years of Father Kavanagh's administration ran along with that monotonous quiet which seemed to be, after all, the element of life most agreeable to him. To use a common but significant phrase, he was a great home body, disliking extensive trips which necessitated any lengthy absence from our institution, and preferring representation by others instead of attending personally those gatherings, official or social, which make such frequent demands upon men in his position. A brisk walk along our river bank, especially when the elements were in their wildest mood, or a gentle saunter through the vineyard, orchards, or smiling fields, so plentiful within our own domains, was all the relaxation that he cared to seek when brain was heavy or heart was sad from labor or pain, or both. For, it was an open secret among the members of his faculty that for many years Father Kavanagh had been ailing from a malady which Dr. Talbot had foretold to a few would terminate his life.

When studies opened in September, 1894, Father Kavanagh was missing from his accustomed place, having resigned the presidency of Niagara and accepted an appointment as pastor of our church of the Immaculate Conception, Baltimore, Md., thus changing places with his successor, Rev. Father P. McHale, C. M. Sorrow at Father Kavanagh's departure was widespread among priests, students, and domestics who had lived under his fatherly rule. The fact that he himself had long petitioned to be relieved of a burden which he had never borne except through obedience to his Superior's commands, mitigated the grief of Niagara's household, while the advent of his successor, so admirably suited in every way to preside over Niagara's destinies, plainly indicated that God had provided wisely for our future.

We cannot refrain from giving our readers an opportunity to learn how Father Kavanagh was regarded in the diocese in which he had labored so long. It was the gifted pen of the late Father

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Cronin, once a member of Niagara's Faculty with Father Kavanagh, which gave the following tribute:

"After an honored service of twenty-nine continuous years as Professor, Prefect, Vice-President, and President of Niagara University, the Very Reverend Patrick Vincent Kavanagh, C. M., has at last, at his own request, been temporarily assigned to a position of less pressing responsibility and harassing care.

"Father Kavanagh has surely well earned a period of comparative rest. From four o'clock in the morning until far into the night, he has toiled all those years for God and the weal of the institution with which he has so long been identified. The worthy successor of the venerated Father Rice, Father Kavanagh flung himself with generous self-sacrifice into the work which the other laid down; and the great growth and prosperity of the University under his presidency show the signal manner in which God has blessed his labors.

"In one sense we feel like congratulating Father Kavanagh upon having obtained at least this temporary respite from grinding care. He can now breathe the air of freedom and indulge more than ever before his fine intellectual tastes. And yet we cannot think of 'Old Niagara' without him. The institution seemed a part of his life. Every rock and tree and flower round about was imbedded in his affections. To his heart Our Lady of Angels, that looks down upon the rushing river, within whose beloved walls he has spent the young flower of his life, will always be the dearest spot on earth.

"A more devoted priest or golden-hearted man than Father Kavanagh we have never known. Generous, unselfish, and high-souled, he never knew what it was to do a mean thing. Honor and principle have ever been his guide. With heart open as the day to his confreres and all under his charge, is it any marvel that he was fairly worshiped by those who came in daily contact with his winsome character? Men may come and men may go, but the retiring president will never be forgotten in 'Old Niagara.' The memory of his sunny presence and noble nature will linger as a perfume round those historic halls."

No one acquainted with the two most concerned in the annexed poem will consider it egotistical if we append what was written as a farewell to Father Kavanagh by one who had spent fifteen consecutive years on the Faculty with that good man:

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VALE!

FINISHED at last! my lustrum thrice gone o'er,
And now to say "farewell" — 'tis grief indeed
To one who well remembers how of yore
He stood a Friend, that sweetest word in need.
E'en tho' we part, the past shall wear its smile,
Remembrance gilding what the years might hide;
Kind words, like flow'rs, come back each little while,
And faces miss'd, in dreams with us abide.
Veil not his love that clings unto each spire,
And cross, and stone, where proud "Niagara" stands,—
Niagara! — To his heart that name is fire,
Above all flame of love for native land.

* * * * * * *

God speed aright thy feet where'er they tread;
Hope's brightest star shed blessings on thy head!

— G.

For about five years after leaving Niagara Father Kavanagh served as Superior in Baltimore and later at Saint Joseph's Church, Emmitsburg. He revisited the scenes of his life's labors on two great occasions, when the *Index* celebrated its Silver Jubilee, February 7, 1895, and again when the Alumni Chapel was reopened January 25, 1898. The affection with which he was greeted on both of these occasions by his former students and companions plainly showed that, if possible, love for Father "P. V." had been increased during separation.

Along in October, 1899, Father Kavanagh, after sojourning for a considerable time at Saint Agnes' Sanitarium in Baltimore, and later at Saint Joseph's Hospital, Philadelphia, in quest of relief from the malady which was consuming him, set his face towards "Old Niagara." He was resigned and cheerful although he felt that the hand of death was upon him. He halted at the Sisters' Hospital in Buffalo, hoping to recuperate sufficiently to continue his journey and reach the spot dearest to him on earth. The advice of physicians dissuaded him from leaving an institution so well equipped where every possible means known to medical science is exhausted for the benefit of its patients. During the two months that he remained under the care of the Sisters of Charity he received the most devoted attention from them, the doctors, and his brethren at Niagara. When his condition became more alarming, some one of the priests from Niagara was in constant attendance at his bedside. At length

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in the evening of the 9th of December, fortified by the sacraments, surrounded by Saint Vincent's children, the priests and Sisters of our "double family," Father Kavanagh breathed forth his noble soul to God. His body, after lying at the home of his brother James, who with his family had been most devotedy attentive to their priestly relative, was removed to the Cathedral, where a solemn requiem Mass was celebrated. Very Rev. P. McHale, C. M., Father Kavanagh's successor as President of Niagara, was invited by the family to be the celebrant. The deacon was Rev. John W. Hickey, C. M., who has seen so many years of service at Niagara with Father Rice and Father Kavanagh. Father P. Conroy, C. M., Director of Seminarians, was sub-deacon. About fifty priests were in the sanctuary.

"After Mass his body was transferred by rail to Niagara, where it lay in state, guarded by the Faculty and seminarians, until Wednesday, when the funeral took place. The Seminary Chapel had been draped in mourning for the occasion; the entire house, in fact, was in mourning for him who had ruled it so gently, yet so firmly, for so many years. As long as the body remained, the deepest silence reigned throughout the house; everyone went about sad at heart; his loss was truly mourned by Niagara.

"The entire University, the seminarians in choir and the students in the body of the chapel, attended the services, which began at 10.45 A. M. A large number of priests also attended. The Solemn Office of the Dead was chanted by the seminarians and the priests. The mournful chanting was most impressive, for Holy Mother Church gives full expression in this office to the thoughts and feelings of all those present. Solemn Mass, *coram episcopo*, was then celebrated by Rev. J. W. Hickey, C. M., assisted by Rev. David Kenrick, C. M., as deacon, and Rev. E. J. V. News, C. M., as sub-deacon. Rev. P. J. Conroy, C. M., was master of ceremonies. The music of the Mass was rendered by the seminarians and the students. The sanctuary was crowded with priests come to honor the memory of Father Kavanagh, about eighty being present.

"Directly after Mass Father N. H. Baker, 1876, of West Seneca, N. Y., delivered a touching and eloquent eulogy on the deceased. The reverend gentleman was a student under Father Kavanagh and knew well his noble character. In the course of his remarks he dwelt on the personal magnetism, the sweet, affable manners, the sincerity and purity of the life, yet the strict disciplinary methods of beloved Father 'P. V.,' not only in regard to the Study Hall but especially to the Seminary. He was characterized by Father Baker as one of the

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few great men, a man set apart by God especially for the work he performed, and a man whose equal it will be difficult to find. The preacher also dwelt on the great love his students bore the departed, which was especially shown on the occasion of his Silver Jubilee, yet, he said, 'midst all that honor and praise, Father Kavanagh was the same modest man he ever was; they have gathered here to-day, from far and near, to testify their fidelity and thanks to one who was ever their friend. The preacher, by the pathetic manner in which he described Father 'P. V.,' brought tears to many eyes.

"Rt. Rev. T. M. A. Burke, D. D., Bishop of Albany, gave the final absolution, after which the body was, for the last time, viewed by all present. Preceded by the students, seminarians, and priests the casket was carried to the graveyard north of the University buildings. Close by the tomb of Father Rice his body was laid. One by one his brothers of the Community and the priests present cast upon his coffin a shovelful of earth. Old men who had lived and worked, who had shared his joys and sorrows; young men, his students of long ago — all paid him, with sorrow, this last duty.

"There were present at the funeral services Father Kavanagh's immediate relatives of Buffalo, N. Y., his brothers James and Michael; his nieces, the Misses Augusta, Mary, Alice, Katherine, Elizabeth, and Mrs. T. J. Kavanagh; his cousin, Hon. E. S. Cummings, 1883, of Chicago. Delegations of Sisters of Charity, two from each of the four houses in Buffalo, and representatives of the Sisters of Saint Joseph from Niagara Falls, were also among the mourners. A large number of friends from Niagara Falls and Buffalo was also present.

"Of those who attended the funeral we are enabled to inscribe the following:

"Rt. Rev. T. M. A. Burke, D. D., Bishop of Albany; Very Rev. J. J. Sullivan, C. M., 1874; Rev. F. W. Krebs, O. C. C.; Very Rev. J. F. Butler, O. F. M.; Rev. Jos. Fisher, 1883; Very Rev. R. A. Lennon, C. M.; Rev. A. A. Bachman, 1873; Very Rev. F. O'Donoghue, C. M., 1870; Rev. J. T. Colgan, 1893; Rev. W. F. Likly, C. M., 1884; Rev. P. McGee, 1896; Rev. P. V. Byrne, C. M., 1866; Rev. J. J. Klejna, 1895; Rev. E. A. Antill, C. M., 1873; Rev. J. F. Kelley, 1895; Rev. D. Kenrick, C. M., 1860; Rev. Cæsar Keiran, O. F. M.; Rev. E. J. Quinn, C. M.; Rev. James Brennan, 1865; Rev. C. J. V. Eckles, C. M., 1871; Rev. A. J. O'Connor, 1898; Rev. Wm. J. McNab, 1866; Rev. F. X. Ludeke, 1889; Rev. T. H. Barrett, 1878; Rev. H. Wright, 1898; Rev. R. J. Storey, 1864; Rev. T. F. Gleason,

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1895; Rev. J. M. Bustin, 1885; Rev. H. A. Dolan, 1897; Rev. B. B. Grattan, 1862; Rev. J. J. Moriarity, 1895; Rev. M. A. Taylor, 1876; Rev. Francis Sullivan, 1883; Rev. M. Salley, 1876; Rev. M. J. Kean, 1888; Rev. J. A. Lanigan; Rev. J. J. Nash, D. D.; Rev. D. L. Walsh, 1877; Rev. Daniel O'Brien, 1888; Rev. J. H. Halpin, 1878; Rev. C. O'Byrne; Rev. M. Noonan, 1886; Rev. M. Dwyer, Rev. T. A. Earley, 1889; Rev. John J. Dealey, 1890; Rev. J. J. Lynch, 1891; Rev. N. H. Baker, 1876; Rev. J. McGrath, 1873; Rev. J. V. Schaus, 1889; Rev. J. L. Morrissey and Rev. W. H. Darcy, 1893; Rev. F. S. Henneberry, 1879; Rev. Wm. M. Bernet, 1898; Rev. P. C. Conway, 1889; Rev. A. C. Porter, 1899; Rev. M. J. Kelly, 1894; Rev. S. E. Airey, 1897; Rev. P. T. Mullaney, 1884; Rev. E. J. Rengel, 1893; Rev. J. H. Quinn, O. M. I.; Rev. J. J. Butler, Rev. J. Fenger, Rev. D. Casey, Rev. James J. Roche, 1879; Rev. J. F. Tracy, 1894; Rev. P. Berkery, 1877; Rev. Phillip A. Best, O. C. C.; Rev. J. J. Bloomer; L. G. Hanley, Ph. D., M. D., 1887; Hon. E. S. Cummings, 1883; M. H. Lyons, 1884; G. H. Kennedy, 1889, Rev. J. F. Kennedy, 1896."

Good-bye! Father "P. V." Sweet be thy sleep under Niagara's sod!

No blazon'd shaft may rear itself aloft,
Proclaiming to the world thy vict'ries won;
Thy loudest dirge, the wild winds as they sigh
Thro' leafless treetops when the day is done.
But there's a mem'ry where Niagara flows,
And there are hearts, too, that will hold it dear,
Entwin'd around them as the sweet vine grows
And buds, and blossoms,— thou art ever near!

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CHAPTER XIX

VERY REV. PATRICK S. McHALE, C. M., SIXTH PRESIDENT

THE advent of Father McHale to Niagara gave to our institution one of the most erudite priests in the country. Long before his assignment here he had filled the office of Superior elsewhere with the greatest credit to himself and satisfaction to those who lived under him. Of a mild and quiet disposition, he preferred to follow the lines of least resistance, not for his own comfort so much as the comfort of others with whom he had to deal. While fully cognizant of what it meant to be a Superior, he was nevertheless unassuming in his demeanor towards his subjects, relying as a rule upon their own good sense to appreciate the relations existing between him and themselves. Hence it was that during his administration of seven years at Niagara he met with practically no opposition to his wise ordinances for the government of this house. Feeling that he came somewhat like a stranger to an institution where traditions had clustered and had been treasured by his predecessors in office, he exercised commendable delicacy in leaving undisturbed whatever had received the sanction of time, so long as improvement did not imperatively demand a change. Yet neither was he slow to discern that progress could be made and ought to be made in certain directions; and so it was that Father McHale began with prudence to effect changes, so gradually, however, and always with such regard for the memory of those who had preceded him, that when indeed radical changes had been finally accomplished, not even the most loyal adherent to local traditions could do aught but applaud the innovation.

In this respect the coming of Father McHale to preside over the destinies of Niagara may be said to have had about it a critical aspect, but one which his felicitous manner of action soon dissipated. He had never been a student here; prior to his election as our Superior he had never been connected with Niagara's Faculty, so that it was not to be wondered at if the progress of his administration was studied with no little anxiety by students already enrolled and by Niagara's Alumni. The members of the Faculty who greeted him as their President on September 5, 1894, and wished him Godspeed in his duties, did not share in the general curiosity concerning his future mode of administration. Many of them had lived with him

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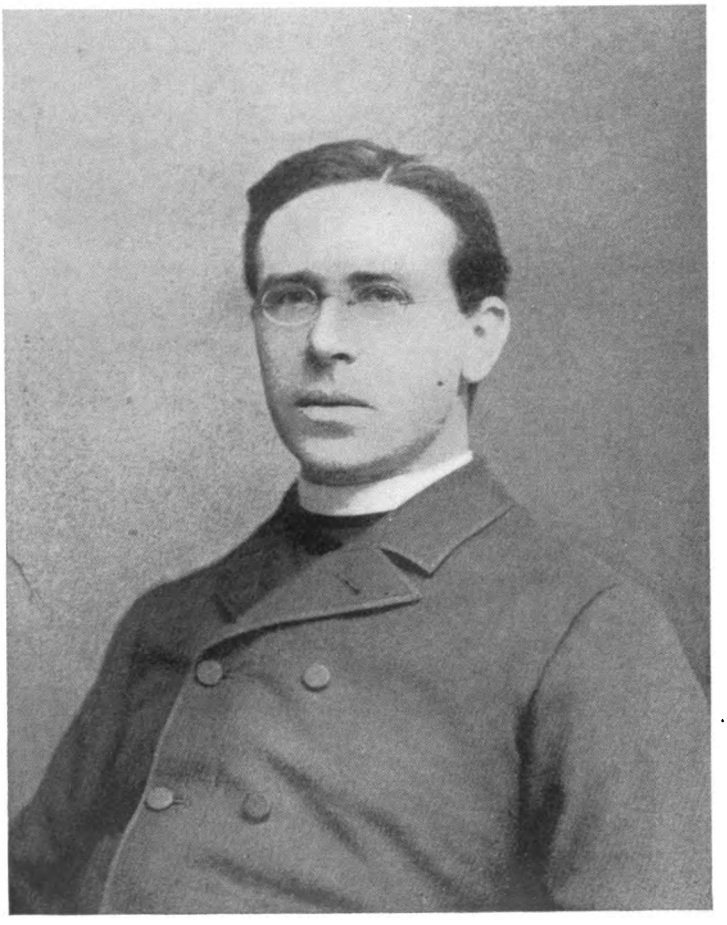

VERY REV. P. S. McHALE, C. M.
Sixth President

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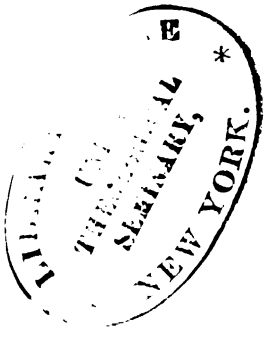

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in other houses of the Community; not a few of them had made their studies with him at the Mother House in Germantown; all were well enough acquainted with him to know that in choosing him for Niagara's new President our higher Superiors were providing us with a man for the hour. His presence among us was equal to the injection of new blood, because he succeeded to the chair of Superior unhampered by any traditions save those which our Community training renders inviolable, whether Niagara or New Zealand be the scene of our operations. His confreres knew beforehand that what was good would be preserved, what was harmless would be respected, and what was in need of repair or removal would receive the requisite attention without undue haste or loss of prestige to the memory of his predecessors.

The significance of these remarks will be appreciated when it is remembered that, for instance, the present radical departure in the rules of discipline for the study hall from what used to prevail before his time began shortly after Father McHale had been installed in office. As was said above, he was in no haste whatever to effect changes which his judgment told him should be made; old lines were removed so gracefully and so gradually that the final result excited no adverse comment. Neither must it be imagined that Father McHale assumed the initiative in these progressive movements without deliberate consultations with those who were qualified to give advice in the matter. Many of his Faculty had spent years at Niagara, not only as teachers but as boys or seminarians, and were therefore in a position to give practical testimony concerning the value of any specific rule or custom. He questioned them, listened to their opinions, and when feasible adopted them on the common sense principle that the experience and probity of his associates rendered such a course the only logical one to pursue.

It must be remembered, moreover, that Father McHale was no novice in the management of men or institutions. He had had the training of our clerics at the Mother House in Germantown confided to him not many years after his ordination in 1877. He was President of our college at Cape Girardeau, Mo., from 1885 till 1887, resigning only because ill health made such a course imperative. The administration of such an establishment, as important in every substantial respect as our own Niagara, calls for ability of the highest order, while it affords an experience in men and things not surpassed by that gained in the administration of "Our Lady of Angels." In

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addition to these two offices, he had held that of Superior at our church of the Immaculate Conception, Baltimore, for two terms, after the first of which he became Superior of Saint Vincent's Church in Germantown; after the second, lasting till September, 1894, he resigned to accept the presidency of Niagara. Experience of such diamond quality as that which Father McHale possessed at the time of his accession to the chair vacated by Father Kavanagh indicated to all who were willing to learn that the interests of our institution were certain to be promoted under his administration. He was progressive but not radical; for instance, he removed the old whitewashed fence which straggled along the western boundary of our campus, an eyesore to the traveling commonwealth, but he never eliminated any rule whose continuance from 1856 until his accession had advanced the real interests of Niagara's students. The gnarled stump of the old oak was blown out of place by commercial dynamite after the oak itself had been burned, through accident, during the presidency of Father Kavanagh, and the band stand erected under its shade by Father J. T. Landry, in the '70's, had been slivered into toothpicks by the falling giant. Yet Niagara's far-famed scenery never suffered, but, on the contrary, was in many respects improved under the direction of this æsthetic President. The Band, no longer able to play under the spreading branches of

> The oak that had stood as a sentinel gray
> Watching the centuries vanish away,

was invited to take possession of the Faculty porch, and blow itself, if it liked, into musical convulsions. No tradition with meaning and a moral ever suffered at the hands of this conservative yet wideawake President of Niagara.

All will agree that with an unmortgaged treasury, such as Father Kavanagh left upon his retirement from office, it was only right that much needed improvements, repairs, and additions should have been made in our surroundings. That they were successfully made, and that they are to-day no longer luxuries but practical necessities, evince at once the foresight of Father McHale and the advancement which Niagara has made within the past twelve years.

There were thirteen priests on the Faculty when Father McHale became Superior in September, 1894; Father Hayden, C. M., assistant; Fathers S. V. Haire, C. M.; F. L. McCauley, C. M.; D. J. Downing, C. M.; L. A. Grace, C. M.; R. F. Walters, C. M.; Rev. J. J. Sullivan, C. M.; J. J. Elder, C. M.; J. V. O'Brien, C. M.; R. H.

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Albert, C. M.; M. J. Rosa, C. M.; E. L. Carey, C. M.; and P. J. Boland, C. M. Father Walters was Treasurer, Father Sullivan, Director of Seminarians; Father Albert, Prefect of Discipline; Father O'Brien, assistant Prefect of Discipline; and Father Rosa, Prefect of Studies. We have already paid our pleasant debt of remembrance to Fathers Hayden, Haire, McCauley, Downing, and Albert. Fathers Grace, Walters, and O'Brien, though they have seen service under three Presidents, are still anchored at the old spot and must abide in patience until the presidency of Father Likly is treated in our pages. We commend them meanwhile to the charitable prayers of their former associates, promising that as they have waited so long all uncomplaining they will be rewarded when the time comes.

Rev. James J. Sullivan, C. M., came from St. Catharines, Ont., to Niagara in 1870, as a student, and after a four years' course entered our novitiate in Germantown, March, 1874. He was ordained in 1880, and remained on the Germantown Faculty for about thirteen years, or until his transfer to Niagara at the opening of studies in 1893. During the greater part of the time that he served at the Mother House he was employed in the delicate task of Director of our Clerics. His experience in that position was of greatest advantage to him and to the young men under his guidance when he was placed in the office of Director to our Seminarians, September, 1893. During the two years that he remained in this position he won the esteem of every one in the senior department because of his fairness, his pious example, and his insistence on the observance of rule. This last trait may seem an unusual cause for admiration on the part of a student body, but it must be remembered that seminarians come here with well-defined notions of what is expected from them, and with a clear enough understanding of the relation between rule and a vocation to the priesthood. Vigilance over the slightest requirement, inflexible adhesion even to the form of things prescribed, will be certain to foster a habit of self-discipline without which a cleric promises, should he succeed in persevering, to become one day an object of worry to his bishop if not of open disedification to the laity. The seminary is a sort of camp where the militia of Christ's army is trained for future battles against the triple enemy of souls. He who cannot or who will not conform to the established discipline even in little things proves thereby that he is unworthy of a commission in the ranks of the Church's spiritual warriors.

Our seminarians soon become impressed with this fact, especially

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when they have a Director like Father Sullivan, to whom the theory of the spiritual life has long been an open book, and whose personal character illustrates clerical exactitude to a remarkable degree. They learn to observe the rule for its own value, and as they find themselves progressing happily towards the consummation of their desires, the priesthood, esteem for such a Director takes possession of them, abiding with them long after seminary life is over.

In September, 1895, Father Sullivan was missioned to Saint John's Seminary, Brooklyn, as Director of Seminarians. Later, he became Superior of that institution, remaining so for four years, after which he resigned in favor of Father McHale, C. M., and resumed the office of Director. When the Very Rev. Robert A. Lennon, C. M., Director of the Sisters of Charity in the United States, was obliged through failing health to retire for a while from active service, Father Sullivan was appointed to relieve him, taking up his residence at Emmitsburg, Md., where he is at present located.

Rev. M. J. Rosa, C. M., by birth a Canadian, came to Niagara at the opening of studies in 1892, and remained until the close of studies in 1895. He was Professor of languages, and was also Prefect of studies for two years. During his term of service here he was deeply interested in all that concerned the happiness of the students, conducting for their amusement many theatrical and similar entertainments. His ability as a preacher was recognized by our higher authorities, who placed him on the missions where he is at present engaged.

Rev. Edward L. Carey, C. M., made his studies at Niagara, leaving, in 1885, for Germantown, returning, as one of the assistant Prefects to Father Dennis Downing, in 1889, and after his ordination to the priesthood, reporting once more to his Alma Mater, September, 1893, as Professor of languages and mathematics. He succeeded Father Theodore B. McCormick as Prefect of studies in 1896, remaining in that position until the close of the scholastic year, 1899, when he was removed to Brooklyn, where he is at present engaged in collegiate work.

Rev. Patrick J. Boland spent two years on Niagara's Faculty, 1894-1896, as Professor of languages and mathematics. After serving for some time in Brooklyn, he was placed on the missions, and is now attached to our house in Springfield, Mass.

Rev. Theodore B. McCormick, 1884, gave several years of valuable service to his Alma Mater, as a member of her Faculty, beginning

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with 1888, when, as a cleric, he was assistant Prefect, with our present Superior, to Rev. J. W. Moore, C. M. In 1895 he was Prefect of studies, and after his removal from Niagara he was engaged in Germantown and Brooklyn in professional duties. He possessed among other qualifications the faculty of interesting the students in athletics and histrionics. He wrote several fine plays while here, producing them on our local stage to the pleasure of our college audience and the improvement of those who were permitted to take part. Niagara boys of his days wish well to good-natured Father McCormick in his present labors in the diocese of Trenton.

The Prefect of discipline from 1895-1897 was Rev. James F. Kennedy, C. M., an alumnus of Niagara, 1889, who was Professor likewise in the preparatory and later in the collegiate department. His assistant was Rev. John J. Brady, C. M., the first year, with the addition of Rev. Edward M. Farrell, C. M., in the second year of his Prefectship. Father Kennedy's rule among the boys was successful and popular, especially in what related to the introduction of larger liberties than the first Prefect himself had enjoyed when he was an inmate of the study hall. The movement towards an enfranchisement of the juniors from the severe exactions of previous years may be said to have been inaugurated about this time, because of the more lenient policy adopted by Father McHale, and promulgated through his Prefects. Anyone acquainted with the temper of college boys will understand how freely they shower plaudits upon an officer who gives them liberties where their predecessors had found only rigid, and, to their inexperienced minds, unmeaning restrictions. But the college boy is not only generous with his praises but likewise discriminating in his estimate of official character. He knows from Christian instinct if not from books, that priest and gentleman ought to be synonymous terms. In Father Kennedy's case our boys found the terms strictly interchangeable, thus doubling their appreciation because of his courteous manners and his liberal rule. After leaving Niagara Father Kennedy served on the missions with headquarters at Germantown until the opening of the present scholastic year, when he was made head of the mission band established at Niagara.

Rev. John J. Brady, C. M., Father Kennedy's vigorous assistant for two years, was of athletic frame and inclinations, so that college sports at Niagara were not without an inspiriting promoter in the energetic second Prefect. At present Father Brady is chaplain of Mount Hope near Baltimore, where he ministers with all charity to

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the afflicted, and aids the convalescents with the most tonic exercises known to the promoters of physical culture.

Rev. Jeremiah A. Tracy, C. M., came to Niagara as a Professor in the autumn of 1895. He was employed at first in the preparatory and in the collegiate department as teacher of physical geography, Latin, penmanship, Greek, and algebra. Later, he taught calculus, natural philosophy, and rhetoric. In 1900, on the removal of Father Carey to Brooklyn, he became Prefect of studies, remaining in that office until January, 1903, when he was called to Germantown and placed on the missions, in which field he is at present successfully laboring.

The opening of studies in 1897 found Rev. P. J. Conroy, C. M., 1889, installed as Director of our Seminarians. Having been a member of the senior department prior to his departure for our novitiate in Germantown, he was already well supplied with that practical knowledge which goes far towards making the work of a Director easier and more successful. Moreover, he had held a similar office in the Brooklyn Seminary, so that he may be said to have possessed the requisite experience for guiding our young aspirants to the priesthood. During the six years that he remained in office, he devoted all his splendid energies to his special work, seldom going abroad, teaching philosophy, rubrics, homiletics, and kindred branches with unwearied regularity and most gratifying success. When our new mission house was opened in Springfield, Mass., in 1903, Father Conroy received due recognition for his labors at Niagara by his appointment as Superior of our latest institution. A facile and entertaining speaker, well versed in all that pertains to ecclesiastical learning, he has already won the esteem of experienced churchmen by the manner in which he has conducted our newest missionary venture.

A single year at Niagara was sufficient to convince Rev. John P. Molyneaux, C. M., that Brooklyn Bridge was greater than Suspension Bridge (no longer suspended), and the East River more navigable than our turbulent flood of waters. Father John came from the "City of Churches," legally only a borough, to Niagara at the opening of studies in 1897, teaching, with commendable resignation, arithmetic, bookkeeping, and physical geography, while going the rounds as assistant Prefect to Father Talley. On the death of the latter in March, Father Molyneaux became first Prefect, continuing in that office until the close of studies, when he received the glad tidings to return to Brooklyn, where he has been stationed ever since. All who are acquainted with Father "John P." know him to be

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courtesy itself, an indefatigable laborer in the Lord's vineyard, and if he made known his preference for one little patch in that great field over another little patch far northwest of it, he only manifested through his candor of character what others may have hidden through over prudence.

After some lads have been here for a while they learn to sing with tolerable fidelity:

"This is our home, our college home,"

but it is only around the Kalends of Commencement day that their diapason swells high above our rushing torrent as they chant in chorus:—

"We love her rocks and river
Where'er we chance to be,
Then hurrah for Old Niagara
And her lovely scenery."

There are other lads, again, who fall in love with our surroundings as soon as they catch a glimpse of our cross-crowned dome towering above Niagara's waste of waters. "It is good for us to be here," they say to themselves, and they live up to the edict, and when at last they turn their faces from the dear old spot, as, for instance, on Ordination day, they do so with the sad conviction that they are leaving the dearest college home on earth. Sentimental reasons may exaggerate this conviction in certain cases, but we of the present Faculty will not go on record against its general truthfulness, especially as not a few among ourselves have known no other home for years except that which is sheltered under the dear name of Our Lady of Angels.

Rev. William J. Egan, now engaged in the Archdiocese of Cincinnati, was earnest and popular, whether as Prefect or Professor, during his term of service here, from September, 1898, until his departure from our midst after the close of studies in 1905.

Rev. John P. Downing, C. M., now attached to Saint John's College, Brooklyn, was assistant Prefect here from 1899-1901. His pleasant disposition made him popular with the boys on the campus, and successful with them in the class-room, while his liking for Niagara made it regrettable that the need of his services elsewhere should have deprived our Faculty of so valuable a member.

Another whose stay among us was short, embracing only the scholastic year beginning with 1899, was Rev. John J. Lee, C. M. After good work here as Professor of languages and mathematics, he

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took up the more active life of a missionary, resigning later on to return to the quiet of the class-room. At present writing he is a member of Saint John's College Faculty in Brooklyn.

The Professor of physics, chemistry, astronomy and languages this year was Rev. George J. Eckhardt, C. M., who left us the succeeding year, but returned a year later, remaining until the close of studies in 1905. He is now stationed at Saint John's College, Brooklyn, doing the same good work that characterized him at Niagara.

Rev. Joseph J. Elder, C. M., was born at "The Barrens," Perry Co., Mo., in 1857. He made his classics at Cape Girardeau College, and entered our Congregation in 1879. After his ordination in 1885 he was sent to Saint John's College, Brooklyn, where he was Treasurer for several years. He was transferred to Niagara in Father McHale's first year as President, remaining here until September, 1905, as professor of French and mathematics. His proficiency in music, and his willingness to aid in any movement intended to advance that art at Niagara, made his services of great value to the Cecilian organization, of which he was censor for a number of years. It was largely through Father Elder's efforts that the present sumptuous quarters of the N. C. A. were provided in Alumni Hall.

The short-term and the long-term confreres who lived at Niagara with Father McHale can bear testimony to a fact not always observed by those outside of our Community or family circle. He was, indeed, liberal towards the students in granting permissions; he was as lenient with the seminarians as their exacting and somewhat immutable rules would permit, but indulgence in neither of these respects exhausted his generosity. He kept first place for his Community brethren.

When, at the opening of studies in 1901, Father McHale was missing from Niagara, having gone to Saint John's, Brooklyn, as President of that institution, grief, wide and sincere, took possession of our household. Accustomed as we are to changes, confident as we have reason to be that God provides in great emergencies, we could not help experiencing a feeling of anxiety for Niagara's future. This, however, was rather a tribute to the ability of the outgoing officer than any well-founded doubt concerning his successor. The acceptable standard which Father McHale had established and maintained in all the departments of the University could not be lowered without retroaction of a most pernicious nature, yet it must also be advanced to greater perfection — a something which Father McHale was certain to accomplish had he not been summoned to another field of labor.

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It was not long, however, before joy succeeded to sorrow, and certainty to speculation, when the assistant to Father McHale in his last year at Niagara was announced as his successor in the office of President. Father Likly's accession assured us that Father McHale's broadening policy would be maintained and advanced to the widest limit consistent with our fundamental principles.

In his present position Father McHale is occupied with more numerous duties than when he was at the head of our University. Besides having a college and seminary under his charge, he is pastor of one of the largest parishes in the Brooklyn diocese, and maintains a parochial school for the thousands of children belonging to his flock. In addition to all this, he is Vice Visitor of our eastern province, an office which is far from being a sinecure, since it has already entailed frequent visits to our houses on account of our Visitor's disinclination to travel far from Germantown, owing to precarious health. In relation to traveling officially, by the way, Father McHale has had more, perhaps, than falls to the lot of the average Vincentian. Shortly after the war of the United States with Spain, he was sent, in company with Father Hartnett, now of our Faculty, to Cuba, to investigate the condition of our Community in that and the neighboring island. Last year he was commissioned by our Superior General, Father Fiat, to visit our Spanish confreres in the Philippines, and report to him concerning their present status. He was received with the greatest cordiality by our Spanish brethren, and was able through their co-operation to make a full report to our chief Superior. Again, as we write, Father McHale is outward bound on board the *Majestic*, this time for Ireland, where he is under commission to represent the Superior General in an official visitation of our establishments in that country. We are sure that the open-hearted welcome which the American confreres extended to Very Rev. Malachy O'Callahan, C. M., when he paid an official visit to our institutions in the name of the Superior General in 1893, will be more than reciprocated by our Irish C. M.'s towards our cultured Father McHale. To him, Niagara's sixth President, the personal friend of so many on her staff, we pray a long life of usefulness in the sphere which he has continued to honor by his talents and his virtues.

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CHAPTER XX

VERY REV. WILLIAM F. LIKLY, C. M., SEVENTH PRESIDENT

AT length we have reached the days in which "we live and move and have our being." All before us has been history; most of the characters hitherto described have been removed from our little stage, affording us thereby an opportunity of studying them in clear perspective. With ourselves it is different: we are upon the scene, and how to estimate ourselves that justice may be satisfied and modesty kept from blushing is a delicate question, easier to propose than to solve.

However, posterity is entitled to know something of the President and Faculty controlling the affairs of Niagara at the close of her fifty years in the educational field. And our friends, too, would wish to hear through our jubilee volume whence we came and what we have done since our advent to this institution. Even though they may know our records by heart, and their judgment in our regard is fixed long before we pen a line in our own behalf, they would be disappointed, we are sure, if they missed our "living obituary" from these jubilee pages. And so, with a prayer upon our lips and an anxious glance at our dry, official records, we proceed to unfold the history of Niagara's present rulers.

"*Laudate eum in sono tubae*, "praise him with sound of trumpet," comes to our mind as we extract from Niagara's personnel the announcement: "William F. Likly, 1884, Superior, born 1864, joined the Community, 1884, ordained 1891, appointed President, 1901." We have no trumpet ready; we have praise, but our pen refuses to formulate it into written words. What incense we have to offer shall not be burned in public, nor shall its sweet odor manifest itself even in private within the sacred precincts of our Community life except by that loyal support which is the best testimony of our appreciation.

Father Likly was born in Rochester, N. Y., but moved at an early age with his parents to Cleveland, Ohio, from which city he came to Niagara as a student in September, 1882. Prior to his entrance here he had studied at Saint Mary's, Ellicottville, Md. His two years' experience in our study hall, gained at a time when he had to deal only with a boy's way of thinking, gave him an insight which has

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VERY REV. W. F. LIKLY, C. M.
Seventh President

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been of great value to him in treating as President with our students. He had, moreover, the unusual advantage of judging school matters from the Prefect's stand point, having been assistant in that office when only a cleric during the scholastic year of 1888-1889.

Father Likly spent one year, that of 1887-1888, at Saint John's College, Brooklyn, when yet only a cleric, and after his ordination, he was appointed Prefect of our apostolic school in Germantown. After a year's service in that position he was placed on the missionary band whose headquarters are at Saint Vincent's Church, Germantown, and twelve months later was promoted to the office of Director of our Internal Seminary, taking up his residence at the Mother House. In 1900, he changed places with Father Hayden, thus becoming Vice-President and Treasurer at Niagara. The following year, on the transfer of Father McHale to Brooklyn, he was appointed our President. During the five years that Father Likly has been at the head of affairs at Niagara he has aimed to make our institution a home in the most cheerful sense of the word. He has no taste for the exercise of authority, preferring to mingle among his brethren as their equal, not their Superior, deferring to them whenever possible, relying on their matured condition that no violation of the proprieties shall occur. Superiors of the olden school, if they were resurrected long enough to witness some of the "holy familiarity" current throughout our college home, might recommend a more severe visage to our President when he tries to say "no" to some importunate demands of our college boys. He has, we admit, the commendable weakness of knowing how to say "yes," and of saying it without reluctance to any reasonable petition.

That he is a man of charming personality all who observe may readily perceive, and as readily proclaim without flattery. His great object seems to be to make others happy, not by way of purgatory, but rather by way of a plenary indulgence. It is possible, we know, to confer a gift, and to take the good out of it before it is delivered, but Father Likly has somehow overlooked his education in this sleight-of-hand extraction. What he gives is bestowed generously, and what he refuses is kept back in such an amiable way that only a boor devoid of gentle breeding can take offense.

Men who lived under Father Rice, and who are now living under Father Likly, say that these two men are almost counterparts of each other as far, at least, as gentle government is concerned. We have more than a faint recollection, however, that our fourth President

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was a past master in college philippics whenever a culprit was arraigned before the study hall prior to packing his trunk. Father Likly, we know, prefers the private interview to public arraignment, and is satisfied to let the banished one "fold his tent and silently steal away." Nor has there been much banishment in Father Likly's time or that of his immediate predecessor. Dismissals for violations of rule have been among the rarest occurrences at Niagara within the past twelve years, not because our boys are more holy than their predecessors, but because the "criminal calendar" has been reduced to about half its original size.

Formerly, when, for instance, the use of tobacco was prohibited (but not thereby prevented) lads rendered themselves liable to expulsion through indulging in the weed. When the old, staggering, picket fence was made a veritable "dead-line" beyond which it was fatal to advance, many a good-natured boy stole Bridgeward or to Lewiston, only to pack up his effects upon his return and buy his ticket homeward. When monastic silence around the pump, or in the dormitories, was made imperative after night prayers, more than one loquacious lad, by violating the rule, came for the first time, perhaps, into adverse contact with the Prefect. His experience on that occasion did not sweeten his disposition, we imagine, since he could not understand from his boyish point of view the relation between silence and sanctity. Afterwards, he talked through "pure cussedness" whenever it was safe to do so, tantalizing the Prefect, and finally receiving his ticket-of-leave as one of the college incurables. Good enough boys were sent away in former years for these and similar offences. Had they been better boys they would have observed the restrictions imposed upon them. Had there been no such restrictions some good enough boys would have been spared the shame of dismissal from college for faults which the alembic only of a great imagination can distill into heinous moral offences.

Our readers will remember, of course, that our remarks on the present discipline at Niagara have reference to our dealings only with the inmates of the study hall. Regulations made for the seminary department in 1856 are in their primitive vigor in 1906. The President and his associates are responsible for the present mild regime in the junior department, and while they sternly refuse even to suggest an apology for their mode of action, they are not opposed to speculating on a subject in which even the Church herself changes. Our reflections may tend to soften the opinions of those conservatives who condemn all change, as if a departure "from what used to be the

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Director of Seminarians

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practice in their time" were a reflection on their perspicacity. We know that in the reflections which we are about to make we are voicing the sentiments of numerous alumni who, in their practical love for their Alma Mater, give precedence to none on our honored list. Several of these alumni, among them Father Likly himself, are members of Niagara's present Faculty.

A quarter of a century is a wide enough field in which to accomplish changes of a most radical nature unless a stronger power than time be at hand to prevent such a mutation. For more than that space of time, however, the discipline originally established at Niagara remained as inflexible as the laws of the Medes and Persians. Indeed, it seemed to partake of that imperishable character apparently belonging to the rock-ribbed banks enclosing our impetuous river. Nor can substantial change be discerned even now in that announcement formulated once each year when the catalogue is peeled from the *Index* press, sent to the binder, and distributed broadcast through the educational world. The prospectus of 1906 will be very much like that announced, if not printed, in 1856, the first year of our college existence; and the students whose names are to appear in the list of pensioners will be neither better nor worse than their predecessors. To students of the period elapsing between 1856 and 1895, when milder discipline was introduced, the names of most of the Faculty or governing body at Niagara from the latter year to the present will have an unfamiliar ring, but the worth of these men as professors, their devotion to the best interests of the institution, will not be questioned on that account. Even in dictation class better logic than that has been our rule with no exception.

The writers of these notes disclaim all intention to flatter the powers that be, or slight the powers that used to be dominant "on the highest point on Mont Eagle Ridge." "Owing to circumstances over which some of us have had no control," we have been roving around Niagara's three hundred acres several years longer than Rip Van Winkle is said to have dozed in the Catskill Mountains. This uninterrupted, pleasant exile, has enabled us to compare the effects of different systems followed by different individuals for the accomplishment of the ever prime purpose, to make Niagara students men of virtue as well as of learning. We have seen rigorous methods employed by the most kind-hearted men in the world; moderation by those constitutionally inclined to be severists; and conciliation for the sake of peace by those who, if they had followed their natural

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bent, would have had their pound of flesh with the freckles thrown into the bargain.

The maintenance of discipline, even as writ in the code, is after all only a means to an end, and if the latter can be accomplished without the former why insist on each jot and tittle, as though a school like ours were a war college or a penal institution under the paddle of a Brockway? Moreover, it seems quite safe to say that school discipline is milder all over the country nowadays than it used to be twenty or thirty years ago. And what, we are inclined to ask, induced pedagogues of the long ago, or the not so very long ago, to receive a student into their boarding schools, give him brief welcome, classify him, and watch him with suspicion from September to June? Whence originated the habit of regarding a boarder at college as practically a prisoner, not to be lost sight of even while he slept? College boys come, as a rule, from good families, and have enjoyed resonable freedom under parental eyes. To keep them under surveillance, military, reformative, in its aspect, is to make them resentful, rebellious, and determined through "pure cussedness" to prove that they can be driven to be what their "captors" suspect them to be, unreliable. By accepting students as gentlemen, treating them as such, and not as lads practically locked up for the peace of their families, a better element is obtained in our boarding schools, cultivated home life asserts itself, while the youth who is coarse, vulgar, vicious, is soon precipitated down and out. The atmosphere is too refined for his crass nature, and he seeks the level whence he came, that is,—if the Faculty appreciate elimination and the Bursar do not object.

The chief points in which the study hall discipline of the present differs from that of former days are those of rising, study, and recreation. The five A. M. "*Benedicamus Domino*" is no longer heard throughout the dormitories, and yet many a fervent "*Deo Gratias*" is offered up that the student of Niagara, in common with the workman in other spheres, has less hours for labor and more for rest. Formerly, all hands were mustered into the chapel a half hour after rising, and were kept there for an hour or more presumably in prayer. Sunday mornings were especially trying to the knees and the temper of some who were willing enough to keep holy the Sabbath, but who objected as strenuously as they could to rivaling the members of the Faculty in the length and quality of that performance. While there were always many who, because of their intention to study for the Church, willingly accepted these long morning exercises, there were

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also many who chafed under this forced pietistic draught, dropping it as soon as they had passed from college thraldom. Indeed, one of the greatest dangers attendant upon this old-time practice of keeping boys in the chapel from 5.30 in the morning until breakfast at seven was that of hatching hypocrisy on the one hand, or of so gorging the lads with "religion" that they had very little stomach for it in maturer years.

In explanation of the former discipline in this respect it must be stated that the study hall was considered as a kind of petit seminaire in which the boys took preliminary training for the ecclesiastical department. So long as this view was maintained, it was only proper that these exercises of piety should have been compulsory, even though some were found who had no intention of studying for the priesthood. But when an authoritative declaration was made that others than aspirants to the priesthood might enroll themselves as members of the study hall, it was thought equally proper to mitigate the severity of the rule prescribing such long "watchings" in the sleepy A. M. And so it has come to pass that the boys sleep for about six hours after midnight, getting up in time for morning prayers and Mass. Are they worse in true piety for this indulgence? Well; every "First Friday" finds the entire study hall approaching Holy Communion; the B. V. M. Sodality is flourishing as of old; every Sunday morning has its quota of communicants; visits to the Blessed Sacrament are made with edifying regularity, while the number of those who don the cassock is as large as in the days gone by.

After supper, which is now at 6 instead of 7 o'clock, the boys recreate until 7.30, when they repair to the study hall and engage in the preparation of their morning classes until 9. Night prayers follow, after which the lads distribute themselves among the "top," the "middle" and the "lower" dormitories, to sleep, to dream, perchance to snore, but not to make night hideous and the Prefects half crazy by those idiotic travesties called "rackets." These performances are as infrequent as an alarm of fire hereabouts, and for some years back, thank God! our hose cart has not paid for its storage. Neither is study time interrupted by that funny noodle who happens occasionally to take the wrong freight car and is dumped off at a college instead of a reformatory.

The study keepers have no complaints to lodge with the Superior; the inmates of the study hall seem to know why they are here, and act accordingly; in fact, the boast of Archbishop Lynch to Pius IX.,

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that a statue of the Immaculate kept order, seems to have realization in these latter days. Nor are the boys of the present in any way extravagant in pietistic demonstration; the proposition that they are here to be orderly, studious, and good (as boys go) has been laid before them, and they have accepted the terms. Have they more liberty than formerly? Plainly, yes; it does not require a warrant to bring a boy to Buffalo, for instance, or a hawser to bring him back on time. Does this not breed abuses? Official records compel us to answer, "*Nullo modo; mirum est, sed verum.*"

What will be the ultimate effect upon the spirit of our institution is a question which the foregoing account is calculated to raise in the minds of those to whom our statements may appear a sort of revelation. We know that the tendency to enlarge upon privileges is not dead in the youth of to-day any more than it was in those of the long ago. Reforms shall have to be made, for discipline or its lack is not irreformable, and the best of boys are often the most fickle of creatures. Generosity has its penalties as well as the opposite fault, but if some day not far distant the boys of our study hall find the most of their privileges cut off they shall have only themselves to blame. So long as they appreciate the present mild regime prevailing at Niagara they may count on its continuance, but as soon as they abuse those liberties which their predecessors dreamed of, yet never realized, they are foredoomed to experience in Niagara's governing body a severity of rule that will, if need be, empty our study hall of every member who is not as compliant as wax. Numbers are as nothing compared to order, obedience, studious habits, among those who seek shelter at Our Lady of Angels. We hold out no bait in the shape of laxity; we cannot bid for crowded halls at the expense of principle; we would rather give over our class rooms and dormitories, with our new gymnasium included, to the industrious spider than have them crowded with a pack of intellectual, undisciplined drones. In a word, the study hall boy of to-day rests his present liberal condition on his good behavior. When that fails him, Niagara shall cease to be, for him at least, what it has been pre-eminently under Father Likly, a veritable college home, affording the largest amount of personal freedom consistent with the purposes for which a boy of Christian training leaves the bosom of his family to enter an institution such as ours.

Father Likly has the largest Faculty that ever labored at Niagara, no less than twenty priests coming under his jurisdic-

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tion. One result of this increased number is that no one member of the Faculty is overworked, as used to be the case in former years when about half the present number of professors was obliged to bear the heat and burden of the entire teaching. Another very evident result is that our professors may now specialize to a much greater extent than formerly, thereby rendering themselves authorities in chosen branches of study. When a teacher has only a limited number of subjects to prepare, with ample time between classes, he remains in fresh condition for his work, thereby benefiting both himself and his students. Of course, it is to be expected that now and again one or other of this large staff will drop out of the harness for a while through sickness or other interference. In such cases "doubling up" for a few days does not become the unsatisfactory and intolerable burden it used to be in former times when each professor had as much to do as any able-bodied and able-headed teacher can accomplish in a given space of time without detriment to his perseverance and his nervous system.

Father Likly's assistant is Rev. Edward J. Quinn, C. M., who was born in Germantown, Pa., in 1862, and entered the Congregation of the Mission in 1885. He came to Niagara in September, 1888, when yet a cleric, as one of the assistant Prefects to Father Moore. After his ordination he returned to Niagara in January, 1899, filling the office of first Prefect for a few weeks prior to the close of studies in that year, and for the following scholastic year. In 1900 he was missioned to Emmitsburg, Md., as assistant to Father F. H. O'Donoughue, C. M., and was again sent back to Niagara, September, 1902, this time as assistant to our President, Father Likly.

By virtue of his office, Father Quinn is charged with the domestic affairs of our institution, an obligation which would keep him almost constantly on a tour of inspection. The breaking of a dish and the plowing of our extensive acres should come under his official notice. Hence it is easily inferred that one in his position cannot be employed in the work of teaching, but must be about "his Father's business" wherever our small army of domestics is employed. Some of the duties devolving on him within the institution itself have been kindly taken over by the Procurator, Father Maher, so that Father Quinn is left more free to attend to the working of our extensive garden and farms. The latter have been brought to a high degree of cultivation under his energetic management, and in a little while it is expected that our teeming acres will prove a satisfactory source of revenue to help in

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defraying the heavy expenses incurred, especially this year, in the erection of our gymnasium.

It would be hardly in keeping with propriety to describe the amiable points of our Vice-President or the other members composing the present staff at Niagara. Such description would sound like self-praise, and modesty forbids us to enter upon the subject. In this respect, however, the President of Niagara is at our mercy, for the compilers of this volume have not consulted him, contrary to their custom, as to the treatment which he is to receive at our hands. Suffice it to say, that he gives us our cue in our fraternal relations with one another, preferring Christian peace to financial success, and a happy family to a large one without the gift of unity. Since example is contagious, our readers will do us the kindness to believe that our Vice-President, Father Quinn, is acceptable to our Niagara household in that respect wherein our Superior, Father Likly, appears to such advantage. And if the indulgence of our readers will extend itself to thinking well of the personal traits of all those members of our Faculty whom we have yet to mention, we shall feel relieved, even though some of us may receive more through charity than the "scales of the sanctuary" would allow us in strict justice.

The patriarch of Niagara's staff is Rev. John W. Hickey, C. M., a native of Virginia, born in 1838. He entered our Congregation in 1856, and begins to figure in our local history nine years later, having been sent here as a Professor in 1865. His previous mission was in New Orleans, from which city he was called to Niagara, to take the place of Rev. J. V. Kelly, C. M., who was obliged, through failing health, to relinquish the work of teaching. Father Kelly died soon after his departure, in New Orleans, mourned by his brethren and students as a priest who may be said to have impaired his health by discharging the duties assigned him by his Superiors. *May he rest in peace.*

The classes which Father Hickey taught at this time were dogmatic theology and the highest English class, or first rhetoric, with its concomitant branches. His ability as a linguist, writer, and orator appears throughout his entire course at our institution from catalogues bearing his name, and from notices otherwise furnished. He remained about seven years at Niagara, going hence to fill some of the highest positions in our Community. He was President of Saint Vincent's College, Cape Girardeau, Mo., and of our college at Los Angeles, Cal., for a number of years; was a successful mission-

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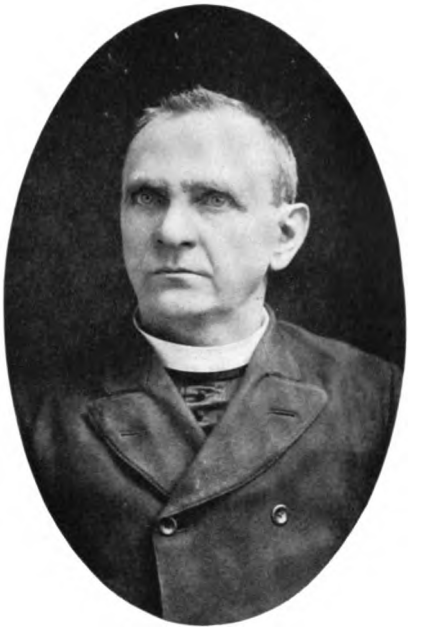
REV. J. W. HICKEY, C. M.



REV. C. J. ECKLES, C. M.

REV. J. A. HARTNETT, C. M.

REV. R. F. WALTERS, C. M.

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ary: taught theology at St. John's Seminary, Brooklyn, N. Y., finally returning to Niagara, about ten years ago, as Professor of moral theology, Hebrew, and Scripture. His welcome presence among us unites the days that are with those that have been; his record as a Professor, at once learned and successful in the highest branches of study, through all the years of his connection with our institution, is a reminder to us of the present generation that Niagara's achievements in the educational field had solid basis long before we took shelter under her classic roof.

In our catalogue for 1869-1870 among the names of the collegiate department is that of Charles Eckles, New York City. In the catalogue for 1875-1876 we find " Rev. C. J. Eckles, C. M., Assistant Prefect of Discipline, Professor of mathematics, geography, French, Latin, and Christian doctrine." Subsequent catalogues of Niagara contain the name of this widely-known alumnus and Vincentian, who may be said to have spent the greater part of his life at his Alma Mater.

Father Eckles was born in New York in 1849, entered our Congregation in 1871, was ordained priest in 1875, and was sent to Niagara as his first mission. He remained here about three years, returning in September, 1881, departing hence the next year, finally bringing up at the old homestead for a stay which has lasted since September, 1901. During his absence from Niagara Father Eckles saw service at Cape Girardeau and Saint John's, Brooklyn. He was chaplain at Saint Joseph's Retreat, Dearborn, Mich., and at Mount Hope Retreat, near Baltimore.

Father Eckles, when a student, was one of the organizers of the B. L. A. society, and as a priest was its censor for a long term. He belonged to the band and orchestra when these societies were first organized; he was a member of the Niagara Baseball Club in the days when the struggle for supremacy between his nine and the Mont Eagles was so intense that " all the reserves " had to be called out to preserve the peace between the rival factions.

After his ordination he continued to take a most active interest in our athletic sports, often playing with the boys as one of themselves, thus contributing to that encouragement of games which our Faculties have always endeavored to maintain among our students. Even to-day, although Father Eckles has passed his thirtieth year in the priesthood, he is active enough and willing enough to engage in a game of handball with our students, often to their discomfiture.

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That Father Eckles has a more serious love for his Alma Mater than that which consists in promoting her sports or her societies was evinced in 1883, when he fell heir to an inheritance. Although at the time he belonged to the Faculty of Saint John's College in Brooklyn, he sent for our then President, Father P. V. Kavanagh, and through him donated to Niagara more than was sufficient to found two burses in our study hall. The " Eckles burses " have not appeared in print, but from that date they have been in use at our institution, so that for more than twenty years past Father Eckles has been educating two boys each year in our collegiate department. His assistance at the time of this donation was most opportune, for it came when Niagara was yet struggling under a load of debt contracted in ways that have been related elsewhere in our volume. Niagara, holding this alumnus and Professor as one of her principal benefactors, expresses here her gratitude even though this public acknowledgment is certain to offend the modesty of her son.

Niagara's Professor of moral theology is Rev. Jeremiah A. Hartnett, C. M., who came here as a student in 1871, entering the Congregation of the Mission the same year. He was born in Limerick, Ireland, in 1850, was ordained priest in 1877, and after a few years' service in Germantown, was sent as assistant to Father Meyer, C. M., President of Saint John's College, Brooklyn, N. Y. On the resignation of the latter in 1881, Father Hartnett succeeded him in the Presidency, holding that position until the opening of studies in 1898. After his departure from Brooklyn, Father Hartnett resided for a while at our Mother House in Germantown as Professor, but was soon appointed Superior of the parish house of the Immaculate Conception Church in Baltimore, Md., remaining in that position until 1903, when he came to Niagara as Professor in the seminary department.

During his lengthy term as President of our Brooklyn house, Father Hartnett improved conditions to such an extent that the present very flourishing state of that institution may be said to be the work of his hands. It was during his time that Bishop Loughlin built and opened Saint John's Seminary for the education of Brooklyn's ecclesiastics, erecting the seminary on ground belonging to Saint John's College, and confiding the administration to the priests of our Community.

The church of Saint John the Baptist, in Brooklyn, costing about $300,000, was built and practically paid for through the untiring efforts of Father Hartnett. It stands, indeed, a monument

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to his zeal and administrative success. It is another evidence of what can be accomplished by energetic men of God when they bend their backs to a burden, determined to succeed, no matter how long it may take or how difficult may be the means by which they must carry on their work to a triumphant issue.

Taking up the list of our present Faculty in the order of vocation, we come to the name of Rev. Luke A. Grace, C. M. He was born in Brooklyn, N. Y., November 30, 1854, joined our Community in 1873, was ordained in 1879, and was sent to Niagara in the fall of that year, as Professor of rhetoric, Latin, and Greek. In March, 1880, he was made assistant Prefect to Father James V. Devine, C. M., holding that office for fourteen months, or until the close of studies in 1881.

Niagara is the only mission that Father Grace has known, having remained here continuously since his arrival in September, 1879; hence his work among us has been mostly of that monotonous sort which characterizes the teacher who has no field but the schoolroom, no flock but his pupils, and no absorbing duties but those which directly concern his class work.

It must not be inferred, however, that Father Grace has lived the life of a hermit during his twenty-seven years of professorship at Niagara. He has been afforded ample opportunities by his Superiors to exercise himself in those functions which, after all, are dearest to the priest; preaching, administering the sacraments, conducting retreats, delivering lectures on religious or kindred topics. He was the second Catholic clergyman to speak at Yale College, having given a lecture there before the Yale Kent Club on the "Majesty of the Law," in Osborn Hall, January 24, 1895. He has been able to visit many cities for the purpose of lecturing and preaching, especially since his class duties at Niagara have been narrowed to the teaching of dogmatic theology and Scriptural exegesis. His latest discourse away from home was delivered on May 15th of this year, when he preached at the Golden Jubilee Celebration of St. Vincent's Hospital, Norfolk, Va., before his Eminence Cardinal Gibbons, Bishop Van De Vyver of Richmond, and an immense congregation assembled in Saint Mary's Church, Norfolk.

The mention of these extraneous occupations is done for the purpose of convincing Father Grace's friends that he has not been left to "fade away" on the highest point of Mont Eagle Ridge, but that his Superiors have been very considerate in his regard, affording him

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as large a field of activity as he can reasonably desire. From 1879 until 1893 he taught first rhetoric, but after his appointment to succeed Father Alizeri as Professor of dogma in 1893, upon the latter's death, he was relieved by degrees of all connection with our study hall until in 1895 he found himself engaged exclusively in the seminary department.

Two years ago he celebrated his Silver Jubilee, having completed twenty-five years in the priesthood and likewise twenty-five consecutive years as a teacher at Niagara. The greetings which he received on that occasion from those who had studied under him sometime or other during that quarter of a century were so numerous and so cordial that he has borne the remembrance of them ever since as a source of encouragement to him in what seems to be decreed as his life-work — the education of aspirants to the priesthood.

Although not an alumnus of Niagara in the strict sense of the word, having studied as a day scholar at our college in Brooklyn, his long residence here has made love for his college home a second nature to him, while whatever concerns her welfare is certain to command his deepest interest.

Rev. Richard F. Walters, C. M., was born in Dunmore, County Galway, Ireland, May 24, 1844. He came to Niagara as a student in 1870, leaving for our novitiate with five others in April, 1874. When only a deacon he was sent to Saint John's College, Brooklyn, as one of the Faculty of that institution, and after his ordination to the priesthood, in 1880, he was assigned to Saint Vincent's Church in Germantown, remaining there for about two years. He came to Niagara in 1881 as assistant Procurator, leaving here in 1884 for our college in Brooklyn, where he remained for a year, returning to Germantown Church, and remaining there as Treasurer until 1890. Reporting again at Niagara in the year just mentioned, he remained with us until 1900, serving as Procurator until 1895, and the rest of the time as teacher. Germantown knows him once more, but in 1902 his Alma Mater again possesses him as Procurator, succeeding Father Cribbins in that office, and occupying it for two years.

For the past two years Father Walters has been engaged in teaching, having at length freed himself from monetary troubles inseparable from the office with which he was so long identified here and elsewhere. Last year he celebrated his Silver Jubilee as a priest, quietly as becomes his disposition, and was the recipient of many attentions from his numerous admirers.

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Father Walters is another of Niagara's alumni who now belong to her Faculty, and who in their student days were identified with whatever contributed to make college life happy for those around them. An accomplished performer on the cornet and flute, he was of great aid in sustaining the reputaion won by the Cecilian organization for its excellent music. He was largely instrumental in organizing what was known in his day as the "Jobbers' Orchestra," consisting of himself, Messrs. N. Baker, C. Crowley, M. Taylor, M. McLoughlin, J. Mallen, and W. Markoe. These gentlemen were ready to discourse sweet strains at a moment's notice, and the proficiency which they possessed in the musical line was away beyond the plebian name which they affected for their association.

Father Walters belonged to the S. O. L. A. Society as a student, and was also a member of the Sodality. He was Director of the latter for several years while on our Faculty, and the experiences which he had acquired as a student at Niagara were of great help to him in making that excellent society the success which it proved to be under his management.

Father Walters is fond of our old traditions, like his six brethren of the present Faculty who were inmates of our study hall before they became teachers at their Alma Mater. But like them, also, he is not only reconciled to changes, but eager for them whenever circumstances demand their introduction. He is conservative, but he is likewise loyal, and believes in upholding the powers that be, while dealing at times in tenderest reminiscence of the powers that used to be dominant at "Old Niagara."

Rev. James V. O'Brien, C. M., was born in Germantown, Pa., September 21, 1868, entering our Community in 1886 after completing his classical studies in the Apostolic school annexed to our Mother House. He was ordained in 1892. His first mission as a priest was at Niagara, whither he was sent at the opening of studies in 1892, and where he has remained since that date, excepting one year of service at Germantown. He was attached to St. John's College, Brooklyn, as a Professor the year previous to his ordination.

Father O'Brien was assistant Prefect to Father Albert, C. M., from 1892 to 1895, besides teaching languages and mathematics. He was first Prefect of discipline from 1902 to 1904, during which time he gave great impetus to athletics, knowing that the boys under his charge would improve in studies, and would be satisfactory in con-

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duct if afforded abundant exit for their animal sprits through physical exercise. As Director of the Sodality, Father O'Brien was most painstaking and successful, gathering under Our Lady's banner the greater part of the study hall.

The present Director of Seminarians is Rev. John P. Cribbins, C. M., born in Fayetteville, N. Y., 1860. He entered our Community in 1887, was one of the assistant Prefects here under Father Dennis Downing in 1899-1890, was ordained priest in 1892, and was sent to Brooklyn shortly after as one of the Staff of Saint John's College. After a stay of three years in that urbane institute he was sent "up state" to Niagara, remaining here for two years, after which he returned to Brooklyn, this time as Director of Seminarians for three years. The next year he was Master of Novices at Germantown, and the year following he was assistant Superior and Treasurer at Niagara. Another shifting of forces took place, and Father Cribbins found himself assigned to Brooklyn, but only for a year, after which period of pleasant exile from our "highest point" he is returned to us once more as Director of our Seminarians and Professor of philosophy.

His large experience in the directive line makes him a valuable officer in our upper department, which has for its specialty the training of men for the priesthood. His temperament suits the place, while his interest in everything pertaining to the comfort and correct bearing of those under his charge has resulted in preserving a highly satisfactory condition of affairs in our senior house.

Having revealed, perhaps to the amazement of some old timers, the very liberal conditions under which our study hall boys now work, pray, and thrive at "Old Niagara," it will not be amiss to give some account of the present status of our seminary department. Since liberalism is the semi-fault or the semi-virtue of the hour some of our readers may be anxious to know what changes have affected our senior house since the days when they wore the cassock here, and answered in the morning with Christian alacrity the five o'clock "*Benedicamus Domino.*"

We premise by saying that the creeping thing called "progress" has found but scant lodgment in the seminary department of Niagara University. No improvements worth mention have been attempted in our system of spiritual training over that received through our predecessors from the hands of Saint Vincent de Paul. Home-made gas has, indeed, yielded to acetylene and electric light;

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the ceilings are now mostly of block tin instead of heavy, threatening plaster; the reading room has more books, if not more readers; the heating apparatus is less erratic than formerly, while the linen sent over from our laundry vies with the whitest from Troy. But no improvement has been made in the hour of rising or of retiring; no progressive method has been discovered which will dispense with meditation, Mass, repetition of prayer, conference, spiritual reading, silence, separation, or the other exactions enumerated under the heading of Seminary Rules.

A seminarian of forty years ago, returning to Niagara, would find the order of the day much the same as when he left, and the discipline as strict in demanding that a full day's work shall be accomplished. Unlike the boys of the study hall, our seminarians understand that they are admitted to the senior department only for a very specific purpose, and that they are to sacrifice convenience to duty whenever these two elements happen to conflict. Our boys have the largest amount of freedom consistent with their advancement in study and Catholic training; our seminarians can be considered as having virtually only such freedom from restraint as the laws of hygiene make imperative.

A perusal of our prospectus with its order of exercises, list of studies and prohibitions, will convince the reader that the seminary department at Niagara, by the strictness of its rules, is no mean training ground for those spiritual soldiers who are called to fight the triple enemy, World, Devil, Flesh, in the ranks of the Church Militant.

To the question how long our seminary department has been in operation we reply, practically since 1856, since which time we have educated nearly a thousand subjects for the priesthood. Did they all turn out well? No. Was that the fault of their seminary training? No; it was in spite of that training. To condemn a seminary because now and again one of its graduates proves recreant is to put the seal of condemnation on every mother who tries, but fails, to bring up an honest, God-fearing son.

The writers of these lines have no intention of defending the good name of the Seminary of Our Lady of Angels, for no such defence is necessary. The fact that now and again one who was educated here, or who came from elsewhere to be ordained, has slipped from the path and gone astray, does no more harm to us than to place us in the rank of every other spiritual mother in the land with respect to un-

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grateful or unfortunate offspring. Nor would we have touched upon this phase of the subject except to express our pity for the "I am holier than thou" tribe of superficial critics, whose estimate of a seminary is often based on a prejudice and enlarged on a doubtful hearsay. Should the system of ecclesiastical training be shown to be defective or vicious, the institution maintaining it deserves censure; but so long as the system followed is one which results year after year in the production of good priests, captious critics ought to be careful lest they offend, not only the canons of decency but likewise those of commutative justice.

The writers, perhaps, like some of our readers, have heard complaints and disparaging remarks about seminaries throughout the United States and elsewhere from those who had axes to grind, or petty spites to avenge. But as a rule, with scarcely an exception, our seminaries are good enough, and regular enough, and efficient enough in their faculties to endow any seminarian worthy of the name with as much as he can manage in the way of ecclesiastical training. One thing no seminary can do: circumvent the foolishness of babblers who commit breaches of discipline on the sly, and then, when safe in other circles, narrate the episodes as proof that the guardians are derelict in their duty. There never yet was Prefect who could not be fooled by the smallest boy in the study hall; there never yet was Director of Seminarians, no matter in what institution, who was always proof against deception from the sycophant and the hypocrite.

In the last analysis we find that the good priest is foreshadowed in the boy of good character, who will be sure to carry his home training with him through study hall to seminary. If that training be Christian, elevating, the student will not lose it, but rather increase its efficiency by adherence to seminary rule. On the other hand, if he be low-bred, and yet succeed in running the gauntlet so as to squeeze into the sanctuary, the veneer of ecclesiastical training may cling to him for a few months after his ordination, but perseverance in the ways of a priestly gentleman must not be expected short of a miracle akin to that which has for its object to raise the dead to life.

Having expressed ourselves on seminary training in somewhat didactic style, which, after all, is not unbecoming in teachers of experience, we pass to another vital question, that of the giving of missions.

Niagara may be said to have been in the missionary field from the days of our foundation, for her first President went abroad fre-

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quently in that work which Saint Vincent regarded as chief among the many duties imposed by him upon his priests. Our second President was so largely engaged in missionary work that his active connection with Niagara may be said to have suffered on that account. Fathers Smith and Rice found time, despite their exacting duties, to leave home now and again, going on missions, some of them in distant localities, and lasting for one, or two and even three weeks. During Father Kavanagh's presidency, as related elsewhere, this house was made headquarters for a band of missionaries, whose forces were augmented on special occasions by members from the teaching Faculty, although such assistance could be given only rarely, in seasons when our regular class work was suspended, as in the short vacations around Christmas or Easter.

In Niagara's earliest days the "Ryans" were famous for their activity and success in this special field. They were Father Stephen Vincent, afterwards Bishop of Buffalo; Father William, his brother; and Father Abram Ryan, known now the world over as the "poet of the South." This gifted priest was a member of Niagara's Faculty as early as 1858, and although at that time he was comparatively young in age, and very young in appearance, his eloquence, his wonderful command of language, soon won for him an abiding reputation as a preacher.

Father McHale, while President, conducted missions in person on several occasions, and Father Likly, his successor, has been in the field frequently since his appointment as our Superior. In stringent emergencies, such as are to be expected where men fall sick, or are already engaged, members of our Faculty have been sent out on "hurry calls" to the relief of some band or other belonging to this house, or to Germantown, or to Springfield. It happens at times that our missionary brethren are working in our vicinity, and call upon us to aid them with confessions. We take the train after our classes, gladly "give a lift," and return to our duties, satisfied that we have been able, though only in a hidden capacity, to help along a great movement for the rescue of souls.

A kindred work, that of conducting retreats, has likewise been carried on from the beginning by the priests stationed at Niagara. As soon as vacation begins many of the Faculty receive, as part of their "relaxation" from college duties, the commission to give two and sometimes more retreats to lay communities throughout the country. Diocesan retreats have been given frequently by members of

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our Faculty, while shorter spiritual exercises, like triduums, are very common among the occupations which engage our attention during the summer vacation.

With such a record it is only natural that there should be a band of missionaries with Niagara as their headquarters, and that they should find ample opportunity for the exercise of their zeal. As a matter of fact the present band, consisting of Fathers Kennedy, Piper, and Farrell, although they were assigned here only last fall, have been kept busy since their arrival, and have engagements booked for a year in advance.

The leader of our missionaries is Father James F. Kennedy, C. M., of whom we have written in our notices of the Faculty under Father McHale. One of his assistants is Father Piper, C. M., Hulett Piper, of our study hall from 1885-1889, when he left us for Germantown, and, after the usual course of studies followed there by our clerics, was ordained priest in 1897. After having been in charge of our Apostolic School in Germantown, he was sent here in 1898 as Prefect of our study hall, remaining in that office until the close of studies in the following June, when he was transferred to another mission. Later on he rejoined Niagara's Faculty as teacher of languages and mathematics, remaining with us about two years. When our mission house at Springfield, Mass., was opened he was one of the first to be sent there, and after about two years' service at that place he was transferred to Niagara, where, as just stated, he is engaged on our local missionary band. Father Piper is a native of Niagara Falls, N. Y.; born there in 1874.

Father Edward M. Farrell, C. M., our third missionary, was born at West Point, N. Y., March 27, 1870. He entered our Apostolic School in 1885, joined our Congregation in 1890, and was ordained to the priesthood in 1896. His first mission was to Saint John's College, Brooklyn, where he remained only a few months, owing to his poor health. He was then sent to Niagara, where he has continued since that time, a period of twelve years. The first office which he held at Niagara was that of second assistant Prefect to Father Kennedy, during the last year of the latter's control of our study hall. Father Farrell's ability in commercial matters was soon recognized, and he received charge of that department in our curriculum. He taught telegraphy and typewriting, acting also as assistant Treasurer for six years.

Through his energy in collecting old bills due to Niagara,

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REV. J. F. MAYE, C. M.

REV. J. T. LYNCH, C. M.

REV. J. J. CORCORAN, C. M.
Prefect of Studies

REV. E. J. WALSH, C. M.

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some of them dating almost from the foundation of our institution, Father Farrell was able to provide an $800 organ for our Alumni Chapel. After the total destruction of that building he undertook the collection of more old bills, and was again most successful. The present grand organ in our chapel, together with the new pews, stained glass windows, altar and furnishings, were supplied by him through his collecting of forlorn debts, and through other financial schemes devised by him and indorsed by his Superiors.

Our second Professor of philosophy in the seminary department is Rev. John F. Maye, C. M., who was born in Philadelphia, April 26, 1870. He made his preparatory studies in the high school of that city, and his classics at "Gentilly," a name given to our now Apostolic School in the early '70's. He entered our Congregation in 1890, was ordained six years later, and was then sent to our International House at Rome for a post graduate course of two years in philosophy and theology. After his return from the Eternal City he was kept at our Mother House as a professor until the opening of studies in 1900, when he was missioned to Niagara as a teacher of languages and the higher mathematics. Last September he was appointed to his present position as Professor of one of our classes in mental philosophy.

For the past six years Father Maye has been censor of the R. E. V. R. Literary Society, and has shown such interest in its welfare that the organization is a model one in point of accommodations, library, dramatic and other performances within its legitimate scope.

Our Professor of first rhetoric is Rev. John T. Lynch, C. M., born in Cleveland, Ohio, April 30, 1875. He made his preparatory studies at our College of Saint John in Brooklyn, joined our Congregation in 1891, was ordained in May, 1898, and the following September was sent here to teach mathematics and languages. Niagara is his first and, so far, his only mission.

In the senior department Father Lynch is Professor of English literature, while in the collegiate department, besides first rhetoric with its accompanying branches, he teaches also advanced algebra.

In the summer of 1903, Father Lynch went as chaplain on a pilgrimage to Rome, and while there enjoyed a most unique experience. We quote from a foot-note on page 195 in the "Life of Pope Pius X.," issued by Benziger Brothers in 1904: "The pilgrimage conducted by John J. McGrane, of New York, and Father Lynch,

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C. M., of Niagara University, which left the United States on its journey to receive the blessing of Leo XIII., arrived at Rome while the Conclave (for the election of his successor) was sitting. On the day of the election of Pius X., Cardinal Gibbons was asked to try to arrange for the reception of the Americans, as the time of their stay was up. The Cardinal promised to do his best, at the same time explaining how unprecedented it would be for a Pope, the day after his election, to receive a foreign pilgrimage, when there were scores of high dignitaries who had not yet been admitted, including even the diplomatic body.

"Nevertheless, the Pope consented to receive the pilgrims. Their luggage was hastily brought back from the station, in order that they might appear in proper apparel. The pilgrims, who numbered about a hundred, waited in the Hall of Inscriptions, which the Pope entered. He walked slowly down the long, kneeling line, accompanied by Cardinal Gibbons and Monsignor Kennedy, rector of the American College, giving to each of the pilgrims as he passed his hand to be kissed. He spoke a few words to almost every one.

"Pope Pius X. appeared to be much interested when Father Lynch presented him a box containing a white zucchetto, saying: 'We would be extremely gratified if your Holiness would accept this gift in exchange for the one you wear.' 'I will cheerfully do so,' the Pope replied immediately. Thereupon Monsignor Bisletti lifted the zucchetto which the Pope wore, from his head, and replaced it with the one which had been presented by Father Lynch.

"Later, the Holy Father (pleased, perhaps, and amused by the filial boldness of our confrere) said to a representative of the Associated Press, who was received in audience: 'I love the Americans, who are the blooming youth of Catholicism. Convey to all of them how gladly I impart my apostolic blessing to the whole country.'"

Rev. John Joseph Corcoran, C. M., was born in Watertown, Mass., January 24, 1872. His education was obtained at Boston College, and at our Apostolic School in Germantown, Pa., of which he was an inmate for three years. He entered our novitiate in 1892, and was ordained priest six years later, and was then made Prefect of our Apostolic School, remaining in that office for two years. At the expiration of that time he was sent to Niagara as Professor of languages and mathematics. He held the office of second Prefect for a year and a half, was first Prefect last year, and has been Prefect of studies since 1903. He is in charge

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of the Sodality, and is likewise acting as assistant Treasurer of the University.

Niagara's Treasurer last year and this is Rev. John J. Maher, C. M., born in Germantown, Pa., October 8, 1874. He entered the Congregation, May 24, 1893, was ordained, June 19, 1900, and was sent to Niagara at the opening of studies that year to teach in the academic and collegiate departments. He also taught church history and physics in the seminary department. After an absence of one year, during which he was Prefect of our Apostolic School in Germantown, he returned to Niagara as Professor in the departments just mentioned. In September, 1904, he was made Treasurer of the University, a post which he occupies at present. Besides the office of Treasurer, he holds that of Librarian, and that of Censor of our athletic organization.

The Professor of second rhetoric in the college department, of Church history and homiletics in the senior house, is Rev. Edward J. Walsh, C. M. He was born in Brooklyn, N. Y., September 18, 1877, made his early studies in the parochial school of Saint John the Baptist's Church in his native city, spent two years and a half in our college at Brooklyn, and the same amount of time at our Apostolic School in Germantown. He was admitted to our novitiate in 1894, received priesthood on the 7th of November, 1901, and was then assigned as a Professor to our Apostolic School, where he taught for two years. He came here in September, 1903, remaining until the present time.

Father Walsh is Censor of the S. O. L. A. Literary Society, and also of the lately organized Seminarians' Glee Club. The latter made its first appearance on Saint Thomas Day, March 7th, and its renditions helped most admirably to enliven the programme on that occasion. On the 28th of May the members gave a sacred concert which was pronounced by those of long residence at Niagara the most charming entertainment of its kind in very many years.

Organization and decay are conditions visible at Niagara as well as in the larger circles of man's activity. Societies are formed, are supported with enthusiasm for a while, and then they begin to show signs of needed repairs. If no energetic character takes them in hand, they lapse out of sight, perhaps for years, but they are certain to be revived in some form or other, so that a movement of the kind once begun, continues with more or less emphasis ever after. The present Glee Club in the senior department has its numerous pre-

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decessors, the first one dating quite from the foundation of our house. It is only another instance in which the traditions of Niagara are kept up, and although now and again something announced as new may be put upon our programmes, we may say with Solomon that there is nothing new under the sun. The present members of the Glee Club are thoroughly aware that they have not created a novelty, but have simply revived a somewhat neglected but most delighful form of entertainment.

Rev. Charles H. Sedgwick, C. M., D. D., Professor of English, Latin, and French, was born in Lockport, N. Y., in 1876. He came as a student to Niagara in 1892, remaining here for two years, the second of which was spent in our seminary department. He joined our Congregation in 1894, and, after spending four years of study in Germantown, he was sent to Rome to continue at our International House in that city. He attended the lectures given at the Roman College or the Gregorian University. He received the degree of Ph. D. from the Academy of St. Thomas, the degree of D. D. and that of Bachelor of Canon Law from the Gregorian University. In the meantime he was ordained priest at our Mother House in Paris, August 15, 1900. He spent altogether four years at Rome, returning to the United States in 1902. He remained for two years at Saint Vincent's Seminary, Germantown, teaching, and having charge of an Italian congregation. He has been a Professor at his Alma Mater for the past two years.

Rev. Carroll S. Rosensteel, C. M., is a native of Baltimore, Md.; born there December 28, 1877. After some preparatory studies at Loyola College, he came to our Apostolic School, continuing there for about three years, when he entered our novitiate, 1896. After his ordination in 1903, he was sent to Brooklyn, where he remained for two years, and was then transferred to Niagara, where he is engaged as Professor of languages and mathematics. Father Rosensteel gave a very pleasant surprise to the inmates of Niagara a few months ago, when he produced on our local stage, and later at the International Theater, Niagara Falls, his own adaptation of George Ade's "College Widow," having obtained the requisite permission from that noted playwright. Of course, he altered the title.

Our first Prefect is Rev. James C. Chesnut, C. M., also a native of Baltimore, Md. He was born September 22, 1877, made his classical studies at our Apostolic School, entered our novitiate in 1896, and was ordained in May, 1904. He was kept in Germantown

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REV. C. H. SEDGWICK, C. M., D. D.

REV. C. S. ROSENSTEEL, C. M.

REV. J. C. CHESNUT, C. M.
Prefect of Discipline

REV. J. H. CARMAN, C. M.
Assistant Prefect of Discipline

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until March of the year following, when he was sent to Niagara as assistant Prefect to Father Corcoran. The priest whom he replaced was Rev. Joseph A. Deegan, C. M., now of the Faculty in Saint John's College, Brooklyn. Father Deegan gave great satisfaction as assistant Prefect during his short stay at Niagara, from September to March. He was a good Professor, a pleasant companion, and an ardent promoter of athletics, his own splendid physique arguing much in favor of those out-door sports which have been always such a prominent factor in the development of Niagara muscle.

Father Chesnut, though lacking a few inches of his reverend predecessor's height (6 ft. 4 in.), and perhaps a pound or two of his weight, is a fine specimen of prefectorial development. We would not have it inferred, however, that we gauge the efficiency of a Prefect by his avoirdupois, although our memory cannot escape recalling at least three reverend custodians of the study hall who were at once tall, powerful men, and most successful in maintaining discipline — Fathers P. V. Kavanagh, Bart. Driscoll, and Brian Burke.

Father Chesnut became first Prefect at the opening of the present scholastic year. In addition to the office which he exercises, he is Professor of chemistry and Latin, and also General Manager of the athletic association.

Father Chesnut's assistant is Rev. John H. Carman, C. M., born in Brooklyn, N. Y., November 17, 1879. He made his classical course at our Apostolic School, entered our Community, January 25, 1898, was ordained, May 31, 1905, and was sent to Niagara as his first mission last September. He is Professor of languages and mathematics, and holds the position of honorable censor of the S. O. L. A. Literary Society. He is devoted to his work of teaching, and fulfills the import of the name, "assistant Prefect," by reason of his fidelity to the not always pleasant tasks connected with that office.

With the record of Father Carman, the "Benjamin" of our Faculty, we close our personal accounts of those who hold the places occupied by Niagara's priestly pioneers fifty years ago. We have told of their labors and of those who followed them year after year down to our own times. We may have been *laudatores temporis acti*, but how could we escape altogether from such a pardonable fault, seeing the heroic characters with which we had to deal?

We have told, and, we trust, without garnish, what we ourselves have been doing since our advent to the shrine of Our Lady of Angels. But our work as local historians would be far from com-

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plete were we to neglect mention in our pages of those silent and saintly helpers, the Brothers of our Congregation. We cannot enumerate them by name, for often they have hidden their family identity under a name assumed at their entrance to the religious life. Neither have they appeared in our annual catalogue with the Professors of the house, or in our records, or our local paper, except when the time had come to append a *requiescat* to their hidden but effective life work. They have been, indeed, Brothers Coadjutors, or Helpers, and very much of what may be called the glory of Niagara's record for the past half century belongs to them by reason of their patient toil, without which many a brilliant project here devised would have had only an abortive ending.

By the profession which they make, by the religious instinct within them, they crave permission to spend their lives in the "sweat of the face," asking only as compensation that they may toil within sight of God's sanctuary, ministering to His priests as Martha ministered unto Jesus. There is a quiet heroism in this hidden consecration, shorn as it is of all notice such as the sisterhood receives when it quits the world, or the priest receives by virtue of his calling long after he has pronounced those vows which remove him from the world, that he may labor in it for the salvation of souls.

The priest is in the world, though not of it, while the brother, such at least as we have known him at Niagara, lives his life as secluded as the hermits of old. It is not rule so much as inclination which forces him to this retired manner of existence. Adopting community life at an age much riper than that which marks the advent of those destined for the sanctuary, the brothers, as a rule, have had experience enough of secular life to make the monotony of their community occupations a most acceptable form of living.

A spirit of friendliness and yet a spirit of reverence for our brothers has been a chief characteristic among Niagara students. By reason of their duties the brothers are often brought into contact with the students, and it is only natural that a sort of friendship should thus spring up between them. Good natured chaff, or tricks, or a little teasing, such as our study hall boys, from their excess of animal spirits, are bound to exercise toward all the help around the college, does not make them forget that our brothers are consecrated to God by their vows, and are to be respected as members of our Community. The brothers, in turn, are fond of our college lads, indulgent of their boyish ways, even though the brother cook may chase

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them from the kitchen, or the brother gardener may debar them from our orchards, or the brother vinedresser may have a watch dog as big as a Saratoga trunk,—and just as harmless.

In the earliest days of our college history mention is made of a Brother John and a Brother Flory, the former of whom, however, seems to have been an oblate, that is, a domestic working without a stipulated salary. We have had several such at Niagara, notably John Kane, who remained here for twenty years, and whose body lies among those of our Community in our family cemetery. Mr. Miller, or "Brother John," as he was called, and Brother Flory were teamsters, devoted to their work, no doubt, but not over skilled with the reins, it would seem, since the former was dumped out of his wagon on the railroad track at the Falls, and the latter, with a load of desks, came near tumbling with his entire outfit over the river bank near the seminary. Of course, the boys hastened to his rescue, unharnessed the horses, plagued the discomfited teamster, and galloped the frightened steeds to the barn, forgetting that the load of desks had not been delivered to its destination.

A picturesque character, though neither oblate nor brother, and therefore, perhaps, not strictly in line for present mention, was Niagara's watchman, Paddy McKeon, resident here in the late '60's, and early '70's. His brindle dog, his lantern with its bright light obscured by fumes from his *dudheen*, his trips through the dormitories, his trick of dropping plugs of the forbidden weed close to the place where the right collateral had been deposited, will readily spring up in the minds of our old-time students at mention of his name. When he was "on duty," he felt that the safety of the entire household was in his hands, as certainly it was. When he was off duty, and duty required him to be at his post, his faithful dog would go the rounds in quest of possible trouble, and then would go in quest of "Paddy" as if to report that all was well "along the Niagara."

The Brothers Moran, Brothers Ryan, Zambuloni, Piscari, Dixon, Hugh, Lawrence of the vineyard, Tom of the dormitories, Dennis of no place in particular, with oblates "Hipscrew" who sawed our wood, old-man Joyce, who was once a prime stone mason, and in his feeble days toyed with a broom in our corridors, rather than eat idle bread—these may not be names to conjure with, but these men are as landmarks in our history, and so they go down "with the best of us" in the records of the institution which they served.

And as we are in a reminiscent mood, why not step over to the

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laundry, not as it is, but as it used to be, when brave John Casey filled the tubs by hand, and his Christian wife gave cookies to our hungry boys, who stopped in after a five-mile walk just to say, "Hello, Mrs. Casey!"

It is only a stone's throw from the laundry to the milk house, adjoining our barns, where Tim O'Brien was king supreme over cattle of plebian pedigree but bountiful yield. His wife had worry over two things: lest our butter crocks should become empty, and her son, Tim, junior, should never graduate from dictation. We are happy to state that the son of this good, faithful domestic is a respected citizen in the lower part of New York State, reflecting in a larger sphere than formerly the virtues of his simple, industrious parents.

Niagara's old *chef de cuisine*, "Johnny Mutter," with his mince pie "*aere perennius*," deserves honorable mention for his long and faithful service. He analyzed the taste of Niagara's students, and reduced his recipes to a fine art, in the case of his pies a lost art for a while, until "Johnny Quinn," his understudy, became regent at the pastry desk. Mr. Mutter and wife are now living in Gardenville, N.Y.

There was a time when the word of "Boss Cunningham" was law all over our three hundred acres," when "John Grey" could stop night study by shutting off the gas, when "Mr. Edwards," our patrician bootmaker, "held the soles of his patrons to the very last." These men have gone, and with them much of the picturesque in our earlier college life. Their successors are too near the foreground for satisfactory perspective, so we leave them to be embalmed in local history by our chroniclers of fifty years hence.

The Brothers Coadjutors now attached to Niagara have been here, as a rule, for a great number of years, for, unlike the priests of the house, they are not moved frequently from one mission to another. Brother Patrick Hennelly, C. M., has been here for forty years, and although he has now no specified work, he has a past record for industry, having been baker at the college for many years. Ill health has placed him on the retired list, so that he has nothing to do but "make his soul."

Brother Patrick O'Connor, C. M., has been here a quarter of a century, working almost as hard to-day as when he came up to us from Germantown, and tilled our acres for a while almost single-handed. He has charge of our vineyard, and what he does not know about vines and phylloxera will not be missed from any practical treatise on the culture of the grape.

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It is about twelve years since Brother Daniel Mahoney, C. M., cook, poultry man, assistant postmaster and all around jobber, came to Niagara. He is an emergency man, and therefore of great value in an institution like ours where domestics sometimes grow tired before they have finished their work in the kitchen, for instance, leaving the pot boiling but unwatched. Brother Dan comes to the rescue, and peace is maintained throughout our realm of study.

Brother Sinon O'Day, C. M., dropped his hammer at the forge, for he is an accomplished blacksmith, to don the habit of our Community helpers, and to work, as all of them do, at any task assigned them by their Superior. It is quite a stretch from making horseshoes to making beds, but Brother Sinon can do both with neatness, and also with despatch, whenever a "hurry order" is served upon him. Our brothers, however, have not been educated to the feverish ways of the world in the accomplishment of their daily tasks. They believe in Rome's motto — *festina lente* ("take your time") — and are in thorough accord with Solomon, that all things have their season.

The best exponent, by the way, of this "Christian Philosophy" was Brother Daniel Kearns, C. M., once chief carpenter in our manual training school adjoining our electric plant, but now numbered among Niagara's dead over by the "Sacred Grounds." Having consented to make a footstool for one of the Faculty, a job which could be done in two hours, the brother was interviewed by the Professor, after the latter had waited about two weeks for the promised article. "Brother," said the priest, "you are taking a long time to make my footstool." "A long time?" queried the brother, with a humorous twinkle in his eyes; "remember I'm not working for time but for eternity."

Brother Stephen, C. M., here since last September, though unacquainted with Niagara ways prior to his coming, has fallen into line with an earnestness which promises well for our problem on economics in relation to the kitchen. He, like all our brothers, feels that our interests are his own — for we are a Community, and in order to be successful in our purposes we must co-operate with each other, taking on individual concern for whatever affects the general body. The fidelity which has characterized our lay brothers in this respect deserves for them, at least as we, their Community brethren, view the matter, the extended and affectionate notice accorded them in our concluding pages on Niagara's Presidents and their associates.

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RIGHT REV. JAMES J. HARTLEY, D. D.
Bishop of Columbus

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CHAPTER XXI

RT. REV. JAMES J. HARTLEY, D. D., 1882.

A GREAT honor has again been conferred on Niagara's Alumni. One of her loyal sons has been chosen by the Holy See to be the spiritual head of one of the most rapidly growing dioceses in the State of Ohio. Some time ago the news came that Rev. James J. Hartley of Steubenville was chosen to be Bishop of Columbus. Messages of congratulation poured in from every side, from many of the alumni, and from "Old Niagara" herself, and there was universal joy that such a capable man was selected to be the shepherd of so many of the faithful.

Bishop Hartley came to Niagara in 1879, and was a student within these walls for three years, being ordained by the late Bishop Watterson in 1882. During his course here he was especially noted for his piety and the devotion and zeal he manifested in serving at the altars. He fully realized the dignity of the priesthood and looked upon the seminary as a place to acquire the virtues, the piety, and the learning which are so essentially requisite to sustain the heavy burdens which the priest is called upon to bear. He was naturally brilliant and of such a kindly disposition that he made friends wherever he went. Not only that, but he knew well how to retain a friend when he found one.

Immediately after his ordination he was assigned to Steubenville, and he has been there ever since, laboring for the glory of God and the salvation of souls. Under his skillful management the parish flourished, and he built up the beautiful church which is the pride of the city, the admiration of all who see it, and a creditable temple for the worship of Almighty God. The grand co-operation of the priest and his people has produced most magnificent results, and now, after twenty-two years of earnest work in the vineyard of the Lord, the good priest had been raised by God to the episcopal dignity — an honor which his humility and charity will bear with becoming grace. Though the people of Steubenville have lost their pastor, he has by no means become a stranger to them, for as Bishop he will be interested as much as ever in his former parishioners, and his unceasing labors will extend over his whole diocese.

Bishop Hartley is placed over a diocese numbering fifty-six thousand Catholic souls, and he has subject to him eighty-three secu-

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lar priests, whose devotion and loyalty to their Bishop and to one another have received most favorable comment from all sides. Many of them, as the Bishop himself, once graced Niagara with their presence, and they indeed feel especially joyful that one who is an alumnus of the same institution as themselves is now their spiritual head.

The consecration of Bishop Hartley took place on the 25th of February, 1904, in the church which he himself had built. Numerous prelates and clergymen were present from many parts of the United States, Niagara being represented by Rev. E. J. Quinn, C. M., Vice-President, and Rev. E. M. Farrell, C. M.

Bishop Hartley was born in Columbus, Ohio, on the 26th of June, 1858. His early education was obtained in Saint Patrick's parochial school, Columbus, and then at Saint Aloysius' Academy, and while a student there he determined to devote his life to the service of God. He entered Saint Michael's College, Toronto, Canada, and in September, 1879, came to Niagara as a theological student. Having completed his course, he was ordained on July 10, 1882. While acting as assistant in Saint Peter's parish, Steubenville, he saw the need of a new parish for this rapidly growing city, and through his intervention the present parish of the Holy Name was founded and he was made its pastor. There were few members belonging to it, and these were not blessed with a great amount of worldly goods. Nothing daunted, and with faith in God, he built a temporary frame church, and when the time was ripe he erected the present beautiful edifice. When the church was completed he immediately began the erection of his school and convent. Notwithstanding the poverty of his parish, Bishop Hartley leaves the Steubenville church property clear of debt. It is a grand monument to his energy, his zeal, his executive ability, and most of all an example of his faith in the Master he serves. At the laying of the corner stone of his church he was honored by being made irremovable rector.

The consecration ceremony was performed by Most Rev. Henry M. Moeller, D. D., Archbishop of Cincinnati. There were present also nine Bishops and over one hundred and twenty-five priests. The ceremonies were the most beautiful ever seen in that diocese, and all the citizens of Steubenville showed their joy and appreciation by closing all places of business during the day.

Bishop Hartley arrived in Columbus on March 1st, amid the universal joy of his people. The demonstration accorded him proves that he comes to a loyal people, a Catholic people, and a people who will most cordially co-operate with him in whatever he undertakes.

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The Church throughout the United States now turns its attention to the diocese of Columbus and watches with interest to see the strides it will take under the guidance of him who has accomplished almost miraculous labors in the past.

As an evidence of the respect and esteem in which Bishop Hartley is held, we quote from the *Steubenville Record-Herald* . . . . . "He is honest, earnest, and faithful in his belief and in the discharge of his religious duties, and a total abstainer. On the altar he preaches scholarly sermons, elegant as to diction, but with a directness that bespeaks his conviction and honesty of purpose in whatever he says, and he always says what is in his heart. . . . . But above all, and beyond all — he is modest, never seeking praise for the work he has done, never seeking self-glorification, but always endeavoring to keep in the background and let the faithful few who followed and helped take the credit. To that fact every newspaper man in Steubenville will bear testimony."

That Bishop Hartley may be spared for a long time in the performance of his new labors; that he may succeed in the future, building up the kingdom of God, as he has in the past; that his rule may be peaceful and happy in the enjoyment of all the blessings shared by a bountiful Providence, are the earnest prayers of his Alma Mater and her alumni, East and West.

Among those who were present at the consecration we note the following alumni: From Ohio, Revs. C. A. Mulhearn, 1889, Martin's Ferry; W. McDermott, 1887, Dansville; J. T. McNally, 1883, Toronto; J. J. McCann, 1887, Ironton; C. J. Hahne, 1883, Cincinnati; P. M. Heery, 1871, Dennisonville; E. P. Hickey, 1880, Middletown; F. W. Howard, 1888, Columbus; A. E. Drufner, 1882, Cincinnati; A. A. Cush, 1888, New Lexington; D. A. Coffey, 1899, Barnesville; D. A. Buckley, 1884, Springfield; T. A. Horan, 1900, Shawnee; T. A. Powers, 1890, Logan; R. Schwartz, 1898, Columbus, and J. B. Rooney, 1898, Zaleski. From Brooklyn, N. Y.: Revs. J. J. Durick, 1880; J. F. O'Hara, 1884; William McGuirl, 1885; J. J. Woods, 1874; C. McGuire, 1884; and J. T. Woods, 1883. Rev. W. J. Dullard, 1882, Mt. Carmel, Conn.— *Index*, March 1, 1904.

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RT. REV. THOMAS F. LILLIS, D. D., 1884.
(*From Niagara Index, December 15, 1904.*)

Father Lillis is the recipient of the following self-explanatory letter:

Washington, D. C., Nov. 4th.
APOSTOLIC DELEGATION.

Right Rev. Sir,— I have the pleasure of inclosing herewith the Pontifical Brief by which His Holiness appoints you Bishop of Leavenworth. In sending you felicitations of the Most Eminent Cardinal Prefect of the Propaganda, I beg also to express my sincerest congratulations for the high dignity to which you have been elevated.

With sentiments of esteem, and fraternal charity, I remain,
Most faithfully in Christ,
D. FALCONIO, *Archbishop, Apostolic Delegation.*

Thus has Niagara been once more recognized by the Holy See in the person of one of her distinguished alumni. This time the honors have fallen on the shoulders of a Western priest, who had labored long and faithfully in that portion of the Lord's vineyard embraced in the diocese of Kansas City, Mo. Niagara's alumni of the early '80's will remember Thomas F. Lillis as one of the most genial and studious inmates of our institution; and they will not be at all surprised at the information that he has been selected by the Sovereign Pontiff to succeed the late Rt. Rev. Dr. Fink, O. S. B., as Bishop of Leavenworth, Kansas.

Although his stay within these walls was a brief one, he endeared himself to all with whom he had aught to do, and from no place do more sincere congratulations flow to the new Bishop than from "Old Niagara." Bishop-elect Lillis has spent most of his life in Kansas City, and for the past fifteen years has been Vicar General of the diocese as well as pastor of Saint Patrick's Church, in both of which positions he has earned golden opinions from all classes, irrespective of religious affiliations.

Bishop Lillis is still in the prime of his life, being but forty-four years of age, and brings to his new duties a splendid training, wide and varied experience with remarkable executive ability. That his days as chief Pastor of Leavenworth may be many and fruitful is the earnest hope and prayer of Niagara, both past and present.

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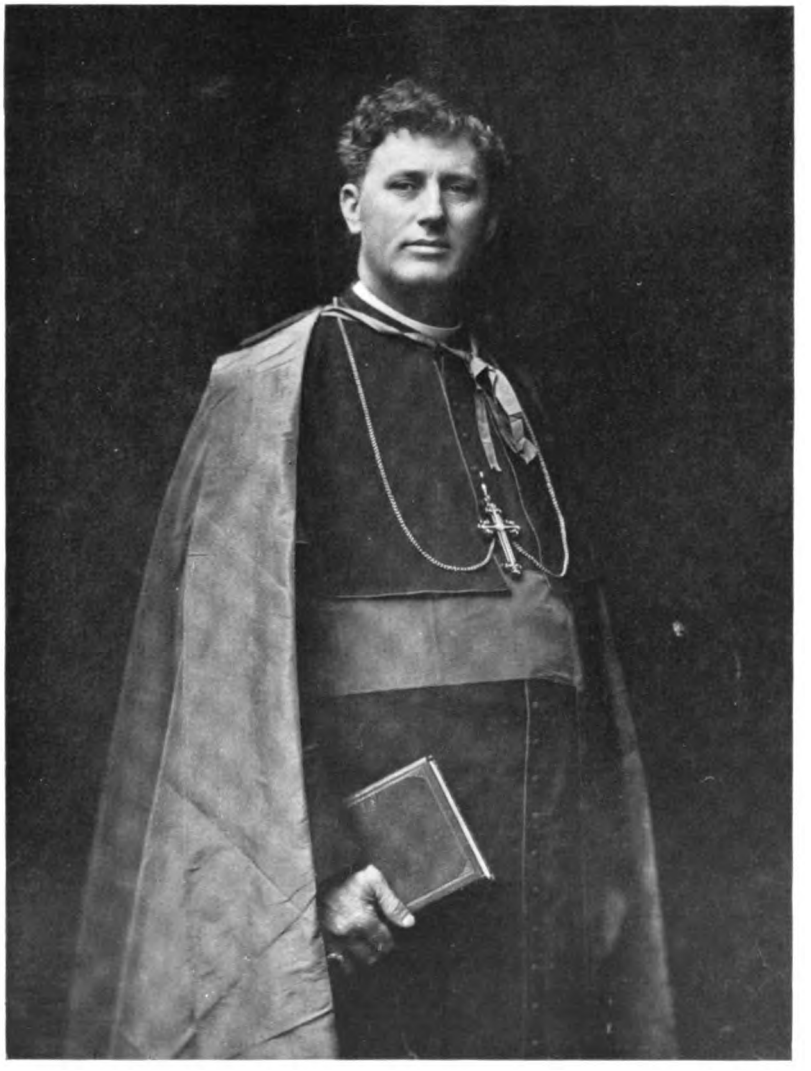

RIGHT REV. THOMAS F. LILLIS, D. D.
Bishop of Leavenworth

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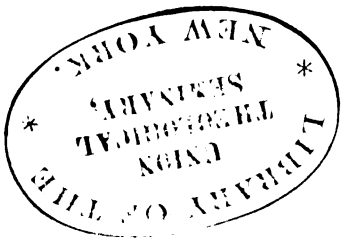

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ORGANIZATIONS

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CHAPTER XXII

SODALITY OF THE BLESSED VIRGIN

IT IS safe to say that quite from the beginning of our institution association of some kind was introduced among our students, the better to direct among them devotion to the Blessed Virgin. The fact that our college home was placed under the patronage of the Mother of God by men especially known for their devotion to Our Blessed Lady would seem to establish this fact without further inquiry. It was not, however, until 1864, eight years after Father Lynch had founded our institution, that any attempt at formal organization was made. Indeed, it will be a surprise, perhaps, to many to learn that a sodality in honor of the Blessed Virgin was founded so early at Niagara. Yet here is the house record for the 21st of November, 1864: "Feast of the Presentation, Solemn Mass at 6. Celebrant, Father Rice. To-day was founded the Sodality of the B. V. M. under the title of the Immaculate Conception of the Blessed Virgin and the patronage of Saint Vincent." In the earliest catalogue that we have been able to secure up to the present, that of 1868-1869, the "Society of the Immaculate Conception of the Blessed Virgin Mary" appears as having been organized May 4, 1868. If we had one of those catalogues which Father Asmuth distributed, together with a copy of the prospectus "to each of our 103 students before they left for home, June 30, 1863," we would probably find in it some society or other with devotion to Our Blessed Lady as the principal object.

Yet these organizations do not seem to have been sodalities in the canonical sense, so that the founding of the B. V. M. Sodality as it now exists among our students belongs to a later date, December 8, 1870. The catalogue for the scholastic year 1870-1871 has the following announcement:

"Sodality of the Blessed Virgin Mary, Under the Title of the Immaculate Conception, and the Patronage of Saint Aloysius Gonzaga. This Sodality was erected in the Seminary of Our Lady of Angels on the feast of the Immaculate Conception, 1870. Its organization is in strict accordance with the requirements of the Sodality approved by Pope Gregory XIII., in 1584, which was enriched with most abundant indulgence by Pope Sixtus V., Gregory XV., Clement VIII., Benedict XIV., Clement XIII., Pius VII., etc. By aggrega-

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tion to the principal Sodality in Rome the members of the Sodality are in union with Sodalities throughout the whole world: thus communicating with the most eminent personages of the Church, who have always considered it an honor to inscribe their names as members of the Sodality of the Blessed Virgin. The officers are:

"Director (*ex officio*), Very Rev. Robert E. V. Rice, C. M.; prefect, N. H. Baker; first assistant, George Dunbar; second assistant, D. Walsh; secretary, J. Leyden; treasurer, T. J. Preston; consultors, T. Bolger, J. McCaffrey, J. J. Hickey, N. McMenamin, C. J. Reilly, E. F. X. Moriarty; music leader, P. J. Ahearn; regulator, J. Growney; first sacristan, W. F. Markoe; second sacristan, T. F. Gregg; lectors, T. F. Cullen, H. Hesse, G. J. Dunbar, M. Salley, T. Bolger, P. J. Ahearn, J. Growney, J. Mallen.

"The officers for the second term were: Very Rev. R. E. V. Rice, C. M., director; N. H. Baker, prefect; M. A. Taylor, first assistant; D. Walsh, second assistant; secretary, J. Leyden; treasurer, T. J. Preston; consultors, T. Bolger, J. McCaffrey, J. J. Hickey, M. McMenamin, C. J. Reilly, W. F. Markoe; music leader, J. Growney; regulator, E. F. X. Moriarty; lectors, G. J. Dunbar, J. J. Ryan, J. J. Reilly, M. Salley, M. A. Taylor, T. Bolger, J. J. Mallen, J. C. Long; sacristans, F. Henneberry and J. J. Hanlon."

The recording of these names we consider among the important duties imposed upon us as historians of Niagara's fifty years in the educational field. Most of those mentioned became priests; many of them are yet living and working in God's vineyard for the glory of His name. Wherever they announce salvation through the name of the Son they preach likewise the power of Mary's intercession, devoted clients now as in their college days of her whose prophecy they help to fulfill by their unwearied teaching of her privileges: "All generations shall call me blessed." They are living examples of what a Catholic education means for our youth who in tender years are impregnated with such lively sentiments of love and confidence towards the Mother of God that time only increases their loyalty to her Divine Son and to herself.

About a year after the Sodality was organized the members visited Hamilton, Ontario, accompanied by the Very Rev. Father Rice, Fathers Shaw and Koop of the Faculty, Rev. James O'Malley, and the N. C. A. Brass Band. The objective point was the Cathedral of the Immaculate Conception in that city. The *Index Niagarensis* tells us under date of June 1, 1871: "They chartered the 'Young Lion,' one of Ontario's handsome propellers, and, leaving Lewiston

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at 8 o'clock in the morning, reached Hamilton at 2 P. M. They were welcomed by his Lordship, Rt. Rev. Bishop Farrell. At the Cathedral May devotions were held. The party afterwards sat down to one of Mr. Black's celebrated spreads, and then spent a few hours in admiring the enterprising Canadian city under conduct of the Marshal of the day, Mr. Brian Burke.

"Before their return Mr. John Long read an appropriate address to Bishop Farrell, and the band paid their compliments to his lordship in bewitching strains. The Hibernian Society band honored the party by their presence on the occasion, and a good-fellowship was established between the visitors and the visited. On the return trip, owing to a dense fog, the lighthouse at Fort Niagara was not seen, and the 'Young Lion' with its precious cargo drifted some twenty miles below the river down the lake in the direction of Oswego. The party camped out on board, and save a good drenching and the trying results of sea sickness, enjoyed the night's experience extremely well. Music and her sister song, wit, humor, and long-drawn yarns kept the whole party in good spirits, and soothed the feelings of those in trouble with the inner man. They reached the seminary about 9 o'clock the next day, well pleased with their visit to Hamilton and strongly in favor of another just like it."

The prosaic house records have this entry under date of May 26, 1871: "Grand Pilgrimage Excursion of the Sodality to the Cathedral of the Immaculate Conception, Hamilton, Canada. Party received very well. They lost their way returning on the lake and were out all night. They reached home this morning hungry, sleepy, and worn out; they breakfasted and went to bed. No studies to-day for the boys."

On December 8, 1895, the Sodality completed twenty-five years of unbroken existence at Niagara. The commemoration of this event was postponed until the 11th of that month, when it was celebrated in a most befitting manner by the members and a goodly number of alumni assembled for the occasion.

"No pains had been spared in the preparations, and it was the effort of all concerned to make the day a memorable one. The hall was beautifully decorated, the altar in the large chapel covered with flowers, and the boys at their best with good looks and badges. First in the order of the day was a Solemn Mass in the Alumni Chapel, at which Rev. D. Walsh was celebrant, Rev. M. Lee, deacon; Rev. L. Erhard, sub-deacon; and Rev. J. Biden, master of ceremonies. Rev. N. Baker preached the sermon, and in it his great and simple love

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toward the Mother of God, the patroness of his home, Our Lady of Victory, raised him to highest flights of oratory and brought about such touching allusions as made every one present pronounce his tribute of praise to her a masterpiece indeed. He also spoke of the organization, the noble founders, the influence, the slow but steady growth of the Sodality till now when it celebrates its Silver Jubilee. Rev. M. J. Decker's 'Missa Sancta Maria' was sung by the students, and also a 'Veni Creator,' by Rev. Kornmuller, O. S. B., and an 'Ave Maria' at the offertory by Gerum. The 'Credo' was taken from another Mass of Decker's and sung in unison; its effect was pronounced. The choir was made up as follows: tenors, Messrs. Airey, Dunne, and Kelly; second tenors, Messrs. McDonald, Wright, and Fahey; baritones, Messrs. Morrison and Dondanville; bass, Messrs. Callahan and Sharkey; chorus, Messrs. McDermott, Rice, Finnerty, Leavey, Barry, Pierce, Hammill, Burke, Keenan, Lynch, O'Niel, and Mahoney. The rendition of this Mass was without doubt one of the best efforts made in this direction by the students since the early days of the late Father Kircher and his famous choir.

"Dinner was the next number on the programme. The students took their dinner in the boys' department, the visitors dined in the priests' refectory, and the visiting clergy banqueted and toasted in the seminarians' dining hall. The toasts from the old members were interesting, witty, and well received. The day was undoubtedly one of those termed in students' phraseology a 'triple feast day,' one that extended its influence from chapel to refectory and from refectory to the hall.

"The Sacred Concert in the afternoon at 3.30 was another grand triumph for our musical talent similar to the initiative one of May, 1894. A mere glance at the numbers and names of composers on the programme will tell at once how high were the aims of those in charge. The three solos by Messrs. Callahan, McDermott, and Sgr. Rivero were almost too high to be ranked as amateur efforts. The performances of the Victoria Vocal Club and N. C. A. Orchestra were also well received. The 'Chaplet of Song,' interspersed with readings, was so arranged as beautifully to lead down through the life of the Blessed Virgin from the 'Immaculate Conception' to the coronation in heaven. Fr. O'Brien's address recommended the students' effort to the audience, and Mr. Hartigan's oration, an earnest tribute to the 'Miraculous Medal,' was highly appropriate in connection with the celebration of the feast of the Immaculate Concep-

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tion. Fr. Walters and Prof. Kraegel were loudly applauded in their respective numbers.

"To Mr. T. Fahey, with his practical knowledge and untiring zeal, is due all credit for the success of the musical numbers both of the Mass and concert. Fr. O'Brien, as director of the Sodality, was of course the moving spirit and master of the whole celebration. Fr. Hayden had charge of the visitors, and all were pleased with their reception. It is certainly to be regretted that some few slight misunderstandings in the sending out of invitations were the means of making the number of visiting clergymen smaller than should have been; for, as those present remarked, the occasion, the preparations, the musical and literary treats were certainly worthy of a larger attendance.

"Of the priests present we secured the following names: Very Rev. J. McGill, C. M., Germantown, Pa.; Rev. N. Baker, West Seneca, N. Y.; Rev. D. Walsh, Buffalo, N. Y.; Rev. M. Lee, Franklin, Mass.; Rev. L. A. Erhard, Somonauk, Ill.; Rev. E. McDermott, Buffalo; Rev. James Halpin, Herkimer, N. Y.; Rev. J. D. Biden, Albion, N. Y.; Rev. M. McCarthy, Albany, N. Y.; Rev. P. Mullaney, Lewiston, N. Y.; Rev. T. Barrett, East Pembroke, N. Y.; Rev. D. Ryan, Niagara Falls, N. Y.; Rev. E. Gibbons, Buffalo, N. Y.; Rev. T. Gleason, Lockport, N. Y.; and Rev. F. Kelly, West Seneca, N. Y.

"Following is the programme complete of the Sacred Concert:

Grand March,	"Iron Cross," N. C. A. Orchestra.	*Isenman*
Introductory Address,	Rev. J. V. O'Brien, C. M.	
Tenor Solo,	"O, Virgin Mother," Mr. J. P. McDermott.	*Panofka*
Chorus,	"Inflammatus"—"Stabat Mater," Victoria Vocal Club.	*Rossini*
Oration,	"Miraculous Medal," Mr. A. T. Hartigan.	
Cornet Solo,	"Ave Maria," Rev. Richard F. Walters, C. M.	*Gounod*
Chorus,	(a) "Holy Mother Mild," (b) "Panis Angelicus," Victoria Vocal Club.	*St. Basil* *Kaim*
Poem,	"Mary Beautiful," Mr. J. E. F. Johnstone.	
Overture,	"Sunday Song," N. C. A. Orchestra.	*Kreutzer*
Chorus,	"Chaplet of Song to Mary," B. V. M. Sodality,	

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"With Holy Choirs of Angels."
Devotion to Mary — "Immaculate Conception."
Christmas — "Angels We Have Heard."
Prophesy; The Song of the Dove — "Purification."
Motherhood — "Maiden Mother."
Mater Dolorosa — "Stabat Mater."
The Passing of Mary — "Assumption."
Coronation — "Feast of All Saints."
Imprecation — "Memorare."

Reader — Mr. E. L. Dondanville.

Bass Aria, . . . "Now Heaven in Fullest Glory Shone," . . . *Haydn*
Mr. M. H. Callahan.

Violin Solo, ... "Paraphrase," . . . . . *Rubenstein*
Mr. L. A. Kraegel.

Baritone Solo, . . . "Suba, Suba la Virginal, Cielo." . . . . .
Sgr. Philippo Rivero.

Chorus, ... "Sit Laus Plena" — Lauda Sion, . . . *Mendelssohn*
Victoria Vocal Club.

Closing Address, ...
Very Rev. P. MacHale, C. M.

Finale, ... Te Deum. . . . . .
B. V. M. Sodality.

One at least of the original numbers in the above programme, "Mary Beautiful," from the pen of the gifted Father Julian Johnstone, then one of our seminarians, now a priest of the Boston diocese, deserves even more prominence than we are delighted to give it by producing it entire in our pages. It is the outpouring of a heart at once deeply poetic and deeply Catholic, of a heart such as it has ever been the ambition of Niagara to cultivate, in its religious aspect at least, among her students. We feel that Father Johnstone's tribute to the Mother of God, Our Lady of Angels, embodies the sentiments of every noble son that ever dwelt beneath the roof of this institution sheltered under her protecting name. We offer the poem as incense from the hearts of her children yet abiding at Niagara, and from the hearts of those now, like the author of the poem, engaged in the work of her Divine Son:

MARY BEAUTIFUL.

O Beauty, Beauty, God's angelic daughter,
The fairest efflorescence of His love,
Thy smile is like the light of laughing water,
Thy shade the glory of the stars above;
Thou art the magic one, the golden dove,

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That moving on wide wings of lambent light
Fillest with ravishment the cosmic grove,
And with thy splendor and effulgence bright,
Enrapturest the heart concentered into sight!

Thou art the world's Sultana and its wonder:
The queenly conqueror of conquering kings;
Strong in thy loveliness as tropic thunder,
When on the storm the living lightning springs,
And all the world with its wild laughter rings.
Thou art the rising sun, and men adore thee,
And on thy shrine heap up all precious things,
Thou art the world's desire, men bow before thee,
While Heaven itself in rapture bends him o'er thee!

In many forms, for thou art pluripresent,
Thou charmest men, in foambell and in flower:
In star and moon, in cresset and in crescent,
In purpurissate warblers of the bower,
And in the glitterant gems of summer's shower:
But never yet, O loveliness, transcendent,
A fairer form with favors thou didst dower
Than hers, whose star fore'er in the ascendant
Shines o'er the troubled sea, our beacon-light transplendent!

O, Mary Maiden, all that's soft and tender
Of love and light, and gentleness and grace,
And all that's loveliest of gloom and splendor
Meets in the marble music of thy face:
Beams in thine eye, wherein the soul may trace
That purity, which as the peerless gem
Of Christian woman holds the proudest place;
Gleams on thy brow, and with a diadem
Crowns thee, O royal rose of David's royal stem!

Purer than silver in its native mountains,
Than coral-combs beneath the placid sea,
Pure as the diamond-dew of flashing fountains,
Or sunlight on the lily of the lea,
Or pearl-pink clouds that sail the heavens free,

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Thou shinest forth, the diamond without flaw,
The star with naught to dim its brilliancy,
O brightest beauty, that the skies e'er saw,
Since they began their march in God's eternal law!

O, woman, made of music and of musk,
And all sweet things that sweeter seem in thee,
O lady of the diamond eyes of dusk
And look of love and queenly dignity,
Attempered by thy maiden modesty,
Thou comest smiling from the Orient,
Breathing of balsam out of Araby,
Thou comest up, like some bright angel sent,
To give to human deeds a loftier intent.

O Golden Rose, O sunny light of May,
No words, though words were made of amethyst,
And pearls and opals where the colors play,
And chrysolite as rosy-red as cist,
No words, though they had golden tongues, I wist,
And though they spoke in music murmuring
Can shadow forth the loveliness unkissed
Of thy fair face, the spirit mirroring
Of spirits loveliest, save His, our Lord and King!

O House of Gold in which the Christ-child dwelt,
How beautiful a temple thou must be!
How pure those virgin lips the Christ-child felt,
When He upturned His angel face to thee,
And laughed and prattled in thine arms with glee!
O Virgin Beautiful, how pure thine eyes,
Bright with the chrysoberyl's brilliancy,
That dared to look into the blue purprise
Of His, whose purity was purer than the skies!

O Mary, garden gay, of red-lipped roses,
O vale, with bird-voice music most divine,
O Paradise, where every joy reposes,
On flowery banks as red as almandine:
Fair fount of diamonds in whose waters shine
The sparkling summerlight of golden grace,
O tree of cinnamon, whose perfume fine

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With redolence fills God's own dwelling place,
Thy breath of balsam breathe upon my burning face!

Thy loveliness like golden music thrills me,
  Like light illumines me, and glorifies;
Thy beauty with the wine of rapture fills me,
  Enchanting me, while yet it purifies,
  And lifts my spirit to the over-skies.
O deep within my heart of hearts, I feel
  The splendor of thy wonderful dark eyes,
Before whose light the swooning senses reel,
And o'er the trembling soul ecstatic visions steal!

O Morning Star, O, Tower of Ivory!
  O jewel flashing with the brilliant light
The splendor of thine angel chastity,
  Turn thou the glory of thy beauty bright,
  The dazzling radiance of thy brow bedight
With gold and hyacinth and diamond
  Upon me, Lady of the lilies white;
Touch thou my heart with thine angelic wand,
And living streams will gush, O Mother fair and fond!

Give me to be thy docile child, Marie,
  Give me to love thee with the love of truth,
Give me to know thy crystal purity,
  O Queen of Beauty, brilliant with the blooth
  And dazzling splendor of eternal youth!
Speak to my heart in accents sweet and low,
  O whisper kindly words of golden sooth;
Speak as thou spakest in the long ago
To Jesus, Mother mine, O Maiden pure as snow!

And now in lieu of gold and frankincense,
  And myrrh and musk and mellarosa sweet,
In lieu of roses with their redolence
  And Persian lilies laid before thy feet,
  This wreath of song howe'er so incomplete,
Accept, dear Lady, with benignity,
  Sweet Mother, whom thy children love to greet,
And if it lack the rose's brilliancy,
Accept it, gracious Queen, for its sincerity! J. E. F. J.

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Present officers of the Sodality:—Director, Rev. J. J. Corcoran, C. M.; first prefect, Edward P. Mollen; second prefect, Edward J. Brown; third prefect, Henry E. Gabriels; recording secretary, Christopher J. A. King; treasurer, Edward P. Mollen; sacristans, William P. Fitzgerald, Michael J. Donohue; custodians, Luke Gallagher, Bernard Sullivan; organist, Louis C. Sheehan.

Consultors:—Edward P. Mollen, Edward J. Brown, Henry E. Gabriels, William P. Fitzgerald, Thomas F. McGrath, Michael J. Donohue, Robert J. Keenan, William A. O'Rourke, Henry F. Cassidy, John J. Sullivan, John J. McCreary, John F. Lowney, Joseph L. Hurley, Chris. J. A. King, George Leo Ford, Michael J. Hughes, William L. Liddy.

Saint Joseph's Society was organized in 1866 for boys who had reached their sixteenth year. Its object was to cultivate among its members gentlemanly conduct and religious zeal according to their state of life. "They were to be in all things models of order and amiability." The first list of officers that we can find is that published in the catalogue for 1868-1869, and is as follows:

President, Rev. T. M. O'Donoghue, C. M.; vice-president, Stephen A. Gregory; secretary, William Noonan.

The organization lasted for several years, when it appears to have been absorbed by Saint Vincent's Society, which had much the same objects in view as that under the patronage of Saint Joseph.

The Saint John Chrysostom Literary Association was founded as far back as 1864, and was composed of a determinate number of students belonging to the theological and philosophical department. "Its object was improvement in oratory, composition, and debate, as well as the acquirement of historical doctrine and scientific knowledge." We wish we could publish a list of the charter members, as is our intention when dealing with our societies; but none in this case seems to be extant. The earliest list that we have is that of the officers for the year 1868-1869, as follows:

President, Thomas H. Harty; vice-president, P. J. Sheridan, A. B.; treasurer, O. J. O'Brien; recording secretary, E. W. McCarty; corresponding secretary, James O'Rourke.

The Society for the Perpetual Adoration of the Most Blessed Sacrament was organized on the feast of the Epiphany, 1870. Its object was to make reparation to our Blessed Lord in the Adorable Sacrament of the Altar for the injuries and insults which He has received therein. In practice the aims of this admirable society have never been lost sight of in our institution, since the seminarians are

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detailed two at a time during the entire day, to keep watch before the tabernacle, while the members of the study hall have periods allotted to them when they also come to the chapel to make reparation to our Lord. It is a pious matter of course with our inmates to visit the Blessed Sacrament before and after class, besides attending in a body those more solemn functions which have for their special object the adoration of Jesus in the Sacrament of His love. We may say that, practically, Our Lord is never left alone in the house which is dedicated to Him under the patronage of His Blessed Mother.

Numerous pious societies similar to those which we have mentioned came into being at Niagara during the fifty years of her existence, and after serving some particular purpose of their founders lapsed into a sort of decay, or were finally absorbed by organizations more general in their scope. To trace the foundation of each of these would be an interminable task, and so we take leave of them to give our attention to the societies existing at present in our institution.

Many of Niagara's most illustrious sons owe much of their success in life to the fact that they were, during their course of studies at this institution, members of one or other of her literary societies. It was away back in the sixties that the students first saw what benefits could be acquired by founding a society in which elocution, diction, and parliamentary laws in general might be practised, and at the same time efforts might be made to overcome that timidity, weakness, and strange feeling commonly called "stage fright," which every one feels to a certain extent when called upon to address a large or even a small body of people.

That some of the benefits mentioned might be gained, and errors corrected, a few energetic students met on September 20, 1866, and organized the R. E. V. R. L. A., naming it after Niagara's President those days, "Robert Emmet Vincent Rice" (we may remark by way of no harm that according to documents sent from "The Barrens," Mo., where Father Rice was baptized, he received at the font the name of Robert Timothy, if not through his parents, at least through the one who recorded his spiritual regeneration). Like all kindred societies its beginning was humble and its progress slow, but each succeeding year some improvement was made, either in bettering its order of exercises, improving the rooms, or adding to its already well-stocked library, until to-day it holds a place second to none in members, ability, and general appointments. It occupies

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the best suite of rooms in Alumni Hall, has an active membership of twenty and a most select library of 650 volumes.

For many years after their organization our literary societies were, so to speak, selfish of the good things which they possessed, reserving their literary treats for themselves exclusively. But for about ten years back they have been accustomed to come before the public several times a year in plays, so that a much larger knowledge of their real worth has been gained by Faculty and students not connected with these organizations.

We regret that the different societies mentioned were unable to furnish us with a complete list of the plays which they produced at the college or outside, for we had intended publishing it, knowing how acceptable it would be to past and present members.

In our catalogue published shortly after the R. E. V. R. society was founded we find this motto: "*Semper vindicetur Veritas*," followed by the announcement: "This association is composed of the students of the Rhetorical Division. Its object is to afford them by means of debates, orations, and essays practical exercises in elocution and dialectics. The association holds its meetings once a week. Its members are classed as active and honorary.

"Under the charge of the association and under the immediate censorship of the Rev. Director of the association is a library which is yearly augmented, containing a large number of well-selected works." The latest announcement of the society, that in last year's catalogue, differs from the first one in this respect, that students in the academic department are admitted to membership.

This list of charter members of the R. E. V. R. was furnished by the present members:

Censor, Rev. Henry A. Anen; president, Mr. Wm. L. Penny, Rondout, N. Y.; vice-president, Mr. James A. McGlone, Paterson, N. J.; recording secretary, Mr. John J. Early, Albany, N. Y.; corresponding secretary, Mr. John B. F. Boland, Worcester, Mass.; treasurer, Mr. Henry J. Gordon, New York, N. Y.; librarian, Mr. Edward J. News, Candor, N. Y.; committee on essays, Mr. Edward J. News, Candor, N. Y.; Mr. Stephen A. Gregory, Detroit, Mich.; question committee, Mr. Charles J. Sheridan, Brooklyn, N. Y.; Mr. James C. Daly, Utica, N. Y.; Mr. John P. Daly, Rochester, N. Y.; Mr. Edward O'Gorman, Port Jervis, N. Y.; Mr. Bart. Costello, New York, N. Y.; Mr. Patrick Doyle, St. Catharines, C. W.; Mr. Wm. L. Pope, Brooklyn, N. Y.; Mr. James F. Halligan, Brooklyn, N. Y.; Mr. Charles A. Reilly, Albany, N. Y.; Mr. E. M. F. Kelly,

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Buffalo, N. Y.; Mr. Geo. D. Walters, Rochester, N. Y.; Mr. Owen McDermott, Ilion, N. Y.; Mr. John L. Dynan, Paterson, N. J.; Mr. Thos. F. Reilly, Watervliet, N. Y.; Mr. Thos. B. J. Coleman, Brooklyn, N. Y.; Mr. James W. Wilson, Rochester, N. Y.

The officers for the present term are: honorary censors, Revs. E. J. News, C. M.; J. A. Tracy, C. M.; active censor, Rev. John F. Maye, C. M.; president, C. J. King; vice-president, G. L. Ford; recording secretary, L. B. Liddane; corresponding secretary, E. B. Reegan; treasurer, W. D. O'Brien; librarian, C. C. Mitchell; assistant librarian, G. Peck; question committee, L. C. Sheehan, M. J. Dooling, J. B. Egan; business committee, T. L. Corcoran, H. A. Murray, R. E. Kelly; members, twenty; volumes in library, 650.

R. E. V. R. SONG

Words by Joseph Daly.

Our literary band was formed
In the year of long ago
By one whose life was thought by all
As stainless as the snow;
Kind *Father Rice*, a man beloved
By all men near and far;
'Twas he who handed down to us
The name *R. E. V. R.*

CHORUS.

Then glory unto him beloved by people one and all,
Whose bright name crowns the scrolls that deck our literary hall;
With honor here we'll guard that name and when we wander far,
We'll turn with fondness back upon the old *R. E. V. R.*

Our members silently depart
As the years go rolling by;
With honored name some rise to fame
And win positions high;
Some voices now are ringing
In the pulpit and the bar,
As oft of yore they rang before
In the old *R. E. V. R.*

CHORUS.

However far or wide we'll rôve,
As long as life will last,

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Our memories will link us to
The college days we've past;
For on our breast we'll wear a badge
Not time nor dust can mar;
'Twill bear the name so dear to us —
The name *R. E. V. R.*

CHORUS.

S. O. L. A. L. A.

Second only in point of years among the societies of our institution is the S. O. L. A. Literary Association. The object which it strives to attain is a laudable one and briefly expressed in its beautiful motto — "*Amor veritatis et eloquentiae.*" Organized on October 26, 1869, it traces its career back to the early days of Niagara, when, with the increasing numbers of our students, it quickly developed from an infant society to the present prosperous association. It has at present forty-one members. From the date of its existence it has experienced success, and in giving an impetus to literary research has contributed in no small degree to the social and intellectual refinement of Niagara's sons. The long list of names inscribed on its scrolls gives evidence of the extent to which its influence has been felt. Many whose names are there recorded, and who are now scattered in the many pursuits of life, owe much to the literary training they once received as members of this association. It is thus that the object of its organization has been truly realized. The association justly prides itself on having the name of the present illustrious Archbishop Quigley on its scroll for 1872-1873. As to the present condition of the society, we can utter nothing but words of praise and encouragement. That there is no lack of enterprise among the members is evidenced by a visit to the society apartments. The spacious room in which the weekly meetings are held, and which is so often the scene of lively debate and eloquent discussion, is furnished with a view to both comfort and beauty. Its large and carefully selected library of 875 volumes contains the best standard works in the language, and affords every opportunity to the studious mind of indulging in the choicest reading.

The S. O. L. A. boys were not slow in appearing before the footlights once that the literary societies of the house had resolved to produce plays by casts chosen exclusively from their ranks. Like the members of the other societies, they sometimes appear for charitable purposes at the Falls or Buffalo, always receiving very flattering comments from the press because of their acting. Indeed, the soci-

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ety boys of our three literary organizations, R. E. V. R., S. O. L. A., and B. L. A., are sure to draw big houses even in Buffalo, on account of their well-known ability on the stage.

The following list of charter members of the S. O. L. A. L. A. was furnished us by officers concerned in the keeping of their society traditions, and is therefore presumed to be correct:

Rev. James V. Brennan, censor; John F. Leary, La Salle, Ill., president; Patrick O'Neill, Davenport, Ia.; John M. Egan, Amboy, Ill.; Nelson H. Baker, Buffalo, N. Y.; Thomas W. Smith, Brooklyn, N. Y.; Brian Burke, St. Louis, Mo.; James Leyden, Brooklyn, N. Y.; James Roache, Truxton, N. Y.; Daniel Ryan, Lacon, Ill.; John B. Moore, Perryville, Mo.; John J. Gallen, Philadelphia, Pa.; Michael Salley, Port Jervis, N. Y.; Maurice J. Dullea, North Laurence, N. Y.

List of present officers: censor, Rev. Edward J. Walsh, C. M.; president, George A. Donoghue; vice-president, M. J. O'Neill; recording secretary, F. O'Neill; corresponding secretary, Matthew Quinn; treasurer, J. Houlihan; librarian, C. B. Maloney; assistant librarian, L. O'Gorman; sergeant-at-arms, J. Condon; business committee, James O'Brien, James Coyle; question committee, Wm. Fitzgerald, John O'Shea.

S. O. L. A. SONG

Long years have passed and left their trace on Old Niagara's shore,
Since first was formed, by zealous hearts, our literary corps;
Yet still we stand with heart and hand replenishing the ray
That genius sheds so brightly on our dear S. O. L. A.

CHORUS.

Then let the merry song go round, for brothers all are we,
Joined by a motto which adorns the heart from toil that's free,
"A love of truth and eloquence" wher'er we chance to stray,
Is the bright and cherished motto of our dear S. O. L. A.

'Tis said that ancient speakers, by their rich and thund'ring lore,
Have moved the very rocks that lined the far-famed Grecian shore.
If e'er such power was shown beneath Columbia's gentle sway,
'Twas in the grand and spacious halls of dear S. O. L. A.

As seagulls, through the storm defy, still hover o'er the spray
That rises from Niagara's wave while foaming on its way,
So when in storms of life we part and from each other stray,
Our hearts will ever linger 'round our dear S. O. L. A.

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B. L. A.

The B. L. A. is the youngest of Niagara's literary societies. It came into existence three years after the R. E. V. R. and only a month after the S. O. L. A. The R. E. V. R. had been running since 1866, and it was found that one society was not sufficient to give all members of the rhetorical classes an opportunity to improve in their literary pursuits. Hence the other two societies were founded. The B. L. A., though last in point of years, has shown herself equal to her sister associations in the facilities it affords its members for acquiring that nice literary taste which it was established to diffuse; in the manner in which it is conducted, and the home-like comforts which it furnishes its members. It is said that "distance lends enchantment to the view," and we believe it, for in looking over the minutes of this society we grow strong in our admiration for the earlier members, and are apt to forget what the members of to-day are doing. Whatever enthusiasm the founders of the B. L. A. exhibited, it could not have surpassed that of the Basilians of the last few years. During the first few years of her existence the improvements made in the B. L. A. room were necessarily slow, but gradually she acquired a fine library and in time possessed a neatly furnished room in the old band building. But of late the members have become very progressive, and within the past five years have outdone even themselves. They may be said to have put the finishing touch to all the good work of previous years by making their rooms in Alumni Hall a model of beauty combined with comfort. Thus it is that time has had none other than a good effect upon our societies. It was a happy thought of the author of the B. L. A. song to compare her to the willow which is freshened by the stream that corrodes the hardest rock, and to add:

"So time in passing, though it wash
The staunchest works away,
'Twill bear but life and vigor to
Niagara's B. L. A."

The charter members of the society were: Rev. George V. Burns, censor; Thomas F. Keveney, Brooklyn, N. Y.; Thomas McPeck, Yonkers, N. Y.; John F. Nash, Brooklyn, N. Y.; Charles J. Eckles, New York, N. Y.; John A. Reilly, Albany, N. Y.; Matthew A. Taylor, Mt. Vernon, N. Y.; John J. Hanlon, Albany, N. Y.; Michael E. Newman, Brooklyn, N. Y.; Philip A. Ahearn, New York, N. Y.

The present officers of the society are: Rev. C. S. Rosensteel, C. M.,

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censor, Rev. J. J. Corcoran, C. M., Rev. H. V. Piper, C. M., Rev. J. C. Chesnut, C. M., honorary censors; John J. McKinney, president; Harry J. Grady, vice-president; William B. Quinlan, recording secretary; George F. Shaw, corresponding secretary; Joseph M. O'Shea, treasurer; Thomas J. Gallen, librarian; Thomas J. Murphy, assistant librarian; Daniel J. Triggs, Luke V. Gallagher, John J. Ryan, question committee; John A. Kelly, Harry B. Keegan, Emil A. Fix, business committee; John A. Martin, sergeant-at-arms; members, forty; volumes in library, 600.

Very Rev. William F. Likly, C. M., 1882, Niagara's President, was a member of this society.

B. L. A. SONG

Words by Thomas Moran, Music by Prof. J. Ernst Rieger.

We hail, as widely spreads our fame,
The hearts so truly grand,
Who founded in long years ago
Our literary band;
And by untiring constancy,
Which time nor cares could stay,
They won the highly honored name
Enjoyed by B. L. A.

Chorus —

Each year our scrolls we fondly swell
With names that promise fair;
While others boldly enter life,
Inured by Basil's care;
And ever onward are impelled
To bravely win the day,
By aspirations to increase
The fame of B. L. A., the fame, the fame of B. L. A.

And as the willow fresh and fair
Is nourished by the tide,
Which oft corrodes the hardest rocks
That skirt its rugged side;
So time in passing, though it wash
The staunchest works away,
'Twill bear but life and vigor to
Niagara's B. L. A.

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Then glory crown the worthy deeds
  Wrought by Basilian boys —
The deeds that join them still in heart
  To by-gone days and joys;
Though fortune separates them far,
  Such deeds shall still convey,
The pride they take as members of
  The famous B. L. A.

DRAMATIC SOCIETIES

As far back as the autumn of 1865, about a year after the burning of the Seminary, Father Anen, Prefect of the boys' department, organized the "Gem Dramatic Association." Some of the "stars" were Thomas Harty, John Walsh, Thomas Casey, Michael Santry, Edward McCarty, James Malley, William Burke, Martin Lawlor, M. Blake, John Fitzpatrick, William Penny, F. O'Donoughue, John Donnelly, William Pope, J. Kinnerny, and J. Costello.

Among the plays produced were "The Hidden Gem," "Richelieu," and "Cherry Bounce." The actors were not always confined to the Seminary in their efforts to please, but were sometimes allowed to go to the neighboring villages to exhibit their histrionic skill. One thing, however, they do not seem to have had, and that was the impersonation of female characters. When "Richelieu" was played *Julie* was transformed into a "nondescript character," who was commissioned to speak the sentiments of the Cardinal's niece, thus dispensing with the latter's appearance before the footlights. From the standpoint of prudence the adaptation may have been a pious success, but how the *motif* of the play could have been developed to the satisfaction of the audience without the appearance of the "genuine article" is a dramatic problem which we shall not pause to analyse.

It was many years, indeed, before "petticoats" appeared in front of Niagara's footlights, except on rarest occasions, and then only when some washerwoman or black "Aunt Sally" was "featured" for a few minutes. The impersonation of female characters, *Julies* and *Genevieves*, is common enough now in our college theater, but up to date the roof has not fallen in by way of protest against the innovation. Our chief objection to such impersonations is not a moral one, but an artistic one, even though the esoteric critic may see dangerous possibilities in the use of feminine attire by a masculine "beau," or Victor Hugo may have said that all the warlike invasions of history have been determined by petticoats.

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We have no inclination to condemn the caution of the past, or the more liberal sentiment of the present. The only objection, then, that we offer is from an artistic point of view, based on the well-known dramatic axiom that no male wears skirts without offense. In highly dramatic renditions the masculine stride will give the lie to the feminine sentiment, and hence the audience will laugh when it ought to have its lachrymal glands prepared for copious libations. In comedy parts, however, the male impersonator of female character makes the audience bubble over, no matter whether the actor be funny or not, so long as he affects feminine ways — and wears their complicated toggery.

That the G. D. A. boys had plenty of fun at their own expense through those laughable blunders which the best of amateurs are sure to make in critical moments appears from an account preserved concerning one production of the "Hidden Gem." "William Pope, as the negro guard, was so successful in portraying the comical side of the drama that he actually stole all the thunder from the oratorical displays of the other gentlemen, and once, at least, robbed the dying (?) Alexis of the honor of an effect by setting the audience in a titter just at the time of the important and affecting death scene."

That the boys had plenty of enterprise in the early days of our college is shown by a programme which was rendered in Colt's Hall, Suspension Bridge, May 1 and 2, 1866, and in Grant's Hall, Niagara Falls, May 10th and 11th. The proceeds were to be devoted to the purchase of instruments for a brass band, but as the receipts, according to Father Anen, the censor, were $100 and the expenses $175, we infer that dramatic ability and financial success were not synonymous terms in those days among our collegians any more or as much as they are at present.

The "Family of Martyrs," "Cherry Bounce," and "Cardinal Richelieu," with "Select Airs by the College Glee Club," was the bill given on the four nights mentioned. On the first night at the Bridge the "Family of Martyrs" was played as the leading piece, and on the second night "Richelieu" was produced. At the Falls the same order was followed. In those days these two places were much farther apart than they are now since the street cars were introduced and the two villages incorporated into one city. So that the appearance of the G. D. A.'s for two nights in succession, followed by two more the next week, in what is now a one night's stand for dramatic troupes, was not then as surprising as it may appear to us of the

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present. The financial yield, however, is what amuses us, nor can we help wondering who made "good" the deficit.

Whether the dramatists made money or not, they made lots of fun for the inmates of the Seminary when they played comedy, and gave instructive lessons when they essayed the higher roles of dramatic art. Nor were they sparing of their talents to please and instruct, for they made their appearance very frequently during the four or five years that they were in existence as a society, and always to the great delight of their audiences.

P. D. A.

The successor to the G. D. A. seems to have been the Philharmonic and Dramatic Association, organized February 1, 1870, although mention is made of a P. D. A. as far back as 1867, according to a "Student's Recollections." "This association was organized for the purpose of entertaining the social gatherings of the students, and to cultivate a taste for vocal and instrumental music; also to develop the arts of declamation and of the drama; or any such branch that tends to the mutual improvement of the members. Membership is open to all those who have a desire to advance in the above arts." The first officers were:

Director, Rev. Henry A. Anen; president, James I. Leyden; vice-president, Nelson H. Baker; secretary, Charles J. Eckles; treasurer, Matthew A. Taylor; musical director, J. J. B. Ryan; stage manager, Harry A. Jones; assistant stage manager, J. J. Reilly.

On Washington's Birthday following their organization the members carried out a programme which we take pleasure in copying, knowing that its appearance in our pages will recall pleasant memories to some of the students of those days:

"WASHINGTON'S BIRTHDAY"

Entertainment at the Seminary of Our Lady of Angels by the

PHILHARMONIC AND DRAMATIC ASSOCIATION,

February 22, 1870

Stage Manager, ... J. A. Connolly
Director of Music, pro tem., ... J. J. O'Neill
Music arranged by . . . . . Prof. A. Kypta

PROGRAMME

PART FIRST

Overture, ... Orchestra
Opening Chorus, "Ever Be Happy," . . . . . Company
"Leaf by Leaf the Roses Fall," . . . . . T. J. Kearney

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"Would I Were a Star," . . . . . Nelson H. Baker
"Josiah," . . . . . A. B. Magee
"You've Been a Friend to Me," . . . . . T. F. Moran
"Take Back the Heart," . . . . . Phil. Ahearn
"Joseph Spriggins," . . . . . J. A. Connolly

PART SECOND

VARIETIES

Concertina Solo, ... W. E. Don Levy
Music and Her Sister Song, ... Duet
Unoclogpedality, ... John Hogan
Washington Crossing the Delaware, ... J. I. Leyden, T. F. Moran, N. H. Baker

THE PHOTOGRAPHER

A Thrilling Drama in One Act from Schneider's Novel of Same Name

The Artist, ... B. J. O'Reilly
Mr. Sniffin, ... T. J. Kearney
Pompey, a servant, ... T. Smith

Canadian Boat Song, ... Trio

To be followed by the Musical Burletta of

THE RIVAL BANDS

Composed for the Occasion by Prof. A. Kypta

Band the one, ... Leader, Prof. A. Kypta
Band the two, ... " J. J. O'Neill

Solo — "Where Are the Dreamers Now?" . . . . . Geo. J. Dunbar
Medley on Guitar, Violin, and Flute, ... T. Moran, J. I. Leyden, N. H. Baker
"What are the Wild Waves Saying?" . . . . . Duet

The Melodramatic and Terrible Tragedy of

STAGE STRUCK

Virgilius, ... Jas. Reddy
Joseph, ... H. A. Jones

Exile of Erin, ... Solo

The whole to conclude with the "Laughable Farce" written for the Occasion and entitled

"PRINCE ARTHUR'S RECEPTION"

CHARACTERS

Prince Arthur William Patrick, etc., etc., ... T. J. Kearney
Colonel Elphinstone, Ensign Fitzroy, } Companions of Prince, ... C. Eckles, J. J. O'Neill
Washington Thomas, Proprietor of ye Grand Hotel, ... Geo. Dunbar
Wm. Augustus Fitzgibbs, a New York Swell, ... W. E. Don Levey
Alexander, Colored Waiter in ye Grand Hotel, ... Jas. Reddy
Mr. Murphy McGinness, Reporter for the "Irish Times," . . . . . A. Magee

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Jacob Bummenhausen, of ye Deitchen Doodlesack, ... J. I. Leyden
Rev. Joshua Drab, verily the Chosen One of Israel, ... N. H. Baker
Jimmy Buster, a Gentleman Pugilistically Inclined, ... H. A. Jones
Policeman, ... Jas. Lee

Remarks by . . . . . Rev. Father Rice

That our present generation of students may have a glimpse of the way in which Faculty and boys enjoyed themselves together in the olden time we reproduce another programme gotten up by the P. D. A. It will be noticed that originality manifests itself among the members in the production of sketches written for these occasions. We know that the length of the programme which we are about to append to our "copy" will be thought by some too great for artistic appearance in our pages. But, as one of our motives in writing this history of Niagara is to bring into prominence the doings of days gone by, preserving thereby, not only the memory of what was done, but the names of those who participated, "we take great pleasure," as the P. D. A.'s themselves premise, in presenting this programme for March 17, 1870:

"CEAD MILLE FAILTHE"

ST. PATRICK'S DAY

March 17, 1870

Programme of Entertainment
by the
Philharmonic Dramatic Association

Stage Manager, ... J. A. Connolly
Musical Director, ... J. J. Ryan

PART I

Music, ... Band

The society take pleasure in announcing that they have prepared at a tremendous outlay, and will present for the first time, with new scenery, costumes, etc., the side-splitting farce of

THE CARPET BAG CONVENTION

Dramatis Personæ

Mr. O'K Gavel, Speaker, ... James Reddy
Hon. Achilles Snooks, Sergeant-at-Arms, ... Chas. J. Eckles
Hon. James Doolittle, from Massachusetts, ... J. I. Leyden
Hon. Thucydides Smashem, from Virginia, ... M. F. Murray
Hon. Emile Freeborn, from New York, ... Thos. Smith
Hon. Hannibal Crashem, from New Orleans, ... B. J. O'Rielly
Hon. Cato Watermelon, from North Carolina, ... M. A. Taylor
Hon. William Somepunks, from Georgia, ... Joseph J. O'Neill
Hon. Sam. D. B. Goit, from Alabama, ... Harry A. Jones
Hon. Pete Cantdoit, from Maryland, ... T. J. Kearney
Hon. Cæsar flash de whistle, from South Carolina, ... P. Ahearn

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Music, ... Orchestra
Trio, ... Rev'd Fathers Landry, Shaw, and Anen
Cornet Solo, ... J. J. Ryan
Address by, ... Rev. J. W. Hickey, C. M.
Variations, ... { Prof. A. Kypta, J. J. Ryan, J. J. Durkin, M. A. Taylor, Pius Kreutz, J. J. O'Neill.

PART II

The evening's entertainment will conclude with the serio-comic play, adapted from the original of Chow-chow, Tsi-Kiang, and presented now for the first time on any stage, and entitled

PHASES OF CITY LIFE

Roger Fitzgibbons, Emigrant, afterwards Alderman, ... J. A. Connolly
Bart. O'Shaughnessy, an Oleagenous Soap-fat man, ... Jas. Reddy
Paddy Mulcahy, a Noted Publican, ... J. S. Fitzpatrick
Abraham Clausen, Cloth Dealer, Tribe of Israel, ... N. H. Baker
Hiram Flipflap, of Orange County, ... J. I. Leyden
Hans Schneider, Journeyman Tailor, afterwards his own boss, . . C. J. Eckles
Scipio Squash, Clam Peddler, ... T. W. Smith
Judge Williams, an *impartial* man, ... Geo. J. Dunbar
Blackstone Brown, his Clerk, ... H. A. Jones
Harry Digit, with alias Thimble Rigger, ... T. J. Kearney
Chas. A. Musk, of the Bon Ton, ... J. J. O'Neill
Major Smith, his friend, ... Philip Ahearn
"Smiggy" McGowan, Bar Tender, ... T. F. J. Moran
"Nosey," the Gouger, Butcher, and Fireman, ... Matt. A. Taylor
Jean Joseph Marte, French Cook, ... B. J. O'Rielly
James Fitzgibbons, Son of Roger, ... Joseph Petty
Martin Schneider, Son of Hans, ... Rodman Durack
Policeman, of the Big Squad, ... W. E. Don Levey
Pedestrians, Bootblacks, Newsboys, etc., etc.

SYNOPSIS OF SCENERY

Act I. Scene I. Chatham Street — The Way of Life.
Act I. Scene II. Police Court — How Justice is Administered.
Act II. Scene I. Public Thoroughfare — How Strangely People Meet.
Act II. Scene II. Residence of Alderman Fitzgibbons — Saint Patrick's Night.

Between the acts select morceaux will be discoursed by the band and orchestra under directorship of Prof. A. Kypta.

It must not be supposed from the samples furnished that the P. D. A. dealt only in farce or higher comedy, although from the programmes extant they seem to have preferred the lighter vein of acting. They produced the "Family of Martyrs," the now much worn "Hidden Gem," the "grand and pathetic drama" of "Ireland as It Is," "Major John Andre," "Damon and Pythias," "Hofer, the Tell of the Tyrol," with many others which required, like those men-

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tioned, great preparation and dramatic talents of a high order. The last appearance of the P. D. A. was on April 14, 1879, when the members produced a long and varied programme before a Niagara audience. A minstrel show followed by no less than five skits made up the evening's entertainment. The participants in this unintentional farewell appearance were F. X. Kelly, J. T. Lynch, P. F. Nash, J. A. Lynn, W. B. Altick, M. J. Kean, J. M. Bustin, A. M. O'Neill, D. J. Byrne, G. W. Dooker, and J. T. Hoover.

After the opening of studies in September, 1879, the P. D. A. assembled, as is customary with our societies, for the election of officers for the ensuing term. According to the first and last minutes of the society the officers elected were:

Rev. L. A. Grace, C. M., censor; John T. Lynch, president; Philip J. Nash, vice-president; Francis X. Kelly, recording secretary; Daniel J. Byrne, corresponding secretary; Michael J. Kean, treasurer; James M. Bustin, stage manager; George W. Dooker, musical director; James T. Hoover, costumer.

Father Grace had just joined Niagara's Faculty, having been sent here on his first mission after his ordination in the preceding June. He knew by hearsay quite a little of the sports and pastimes popular with Niagara students for, although he had been only a "day dodger" at the Jesuit College in New York, and the Vincentians' College in Brooklyn, he had studied six years in Germantown with ardent Niagara men, who were never tired of telling him what a grand place Niagara was for scenery, both natural and painted. The new censor was waited upon by a committee of three, and apprised of his election; he accepted "*in quantum*," and, after consulting Father Kavanagh, then President, was so encouraged by the latter that he entered most eagerly into the dramatic circle.

But that circle proved to be a sort of maelstrom, for it seems that the P. D. A.'s had done something displeasing — what or to whom does not matter now — and were foredoomed to destruction. Their stage was thrown out from the play hall, into the hand ball alley back of the *Index* office; their mammoth trunk with its piles of costumes was relegated to the garret; their scenery was packed away as carefully as a cyclone packs the shingles of a Kansas shanty, while the members were invited to devote themselves to croquet or other exhilarating sports by way of pastime. The inexperienced censor did not know what had happened to give such a death blow to dramatics in a place which had boasted almost from infancy of its comedians, tragedians, and artistic fiddlers generally. He was told

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that Sunday night concerts would take the place of the now defunct P. D. A.'s performances. The concerts were given for a few Sundays, but after a while only the musicians were awake and listening. Niagara folk love music, but they do not care to have it fed to them as a steady diet. Besides, the suppression of the dramatic society had perhaps displeased the boys, who were accordingly determined not to grow rapturous over even the most classical selections by the most finished performers in the house. It was all new and strange to the former "day dodger," who, however, enjoyed the sacred concerts, and worried not over the extinction of a society with which he had never become acquainted.

It was not until March, 1881, that any signs of dramatic life began to show themselves around our institution. A little before that time the young Censor (who had never censored) was directed by Father Kavanagh to look around for a suitable play, and pick a cast from the study hall for its rendition. One of the second rhetoricians offered a play of his own manufacture, titled "Patrick Henry; or, The Outbreak of the Revolution!" The author bargained that he should play the leading role, and, as the young ex-censor was glad enough to get anyone to play, an agreement was quickly made. Some very fine theatrical timber was extant from the wrecked P. D. A.'s, and this was speedily pressed into service with the result that a very superior cast of actors took hold of "Patrick Henry," and piloted him as far as he would go. Here are the thespians: D. J. Sheehan, J. T. Lynch, T. J. Grace, V. Duncan, P. Donnelly, T. Walsh, C. Kelly, C. Brady, W. Hanley, N. Cummings, Jno. Casey.

The dismantled stage was set up, the battered scenery repaired, the famous drop curtain with its shoal of whales was hung in place, and, amid the hushed expectations of a play-starved audience, "Patrick Henry" appeared before the footlights, Tuesday evening, March 1, 1881. We let the *Index* critic speak his mind. Dan Tehan, we believe, was the culprit who forged this thunderbolt so destructive of dramatic genius:

"As we entered the Juniors' recreation hall and beheld the stage occupying its accustomed place we were wafted back to the period when the now defunct P. D. A.'s so often made the hall resound with their eloquence. Before the curtain was raised we had promised ourselves a truly literary and dramatic feast, but we were doomed to meet with disappointment. We cannot say that the play was a success, for it possessed no intrinsic merit. The drama was so badly

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put together and the different acts were so totally disconnected as to render it insipid and devoid of all interest. The plot was poor, and in the last act, where it should have been entirely unraveled, we were left completely in the dark."

We may remark in extenuation that the author was only about sixteen years of age, and that he survived this rather bilious attack to become one of the most cultured, experienced physicians in this country. His powers of declamation were unsurpassed by anyone then in the study hall.

Father Grace sent home a marked copy of the *Index* to his people in Brooklyn to let them see what prominence he had attained "on the highest point of Mont Eagle Ridge" as a conductor of college plays. He never dreamed that any "Eagle" eye in his household would scan the *Index* criticism and scorch him as though he were guilty of being the author. But scorched he was until the nails in his shoes grew hot. One of his relatives asked him, with that familiarity which propinquity begets, "Is that the best you can do after eleven years in college?" The ex-censor of the P. D. A.'s grew desperate — and wrote a play in vindication! Father Kavanagh had something to do with encouraging this mode of revenge, but that is now a tender reminiscence too sacred for our present jocose narrative.

To secure a favorable hearing, the Rev. amateur playwright laid the first and last scene in Ireland; to win applause for his actors (and himself), he sprinkled the lines with Orange epithets followed with Irish shillalahs; to spring a novelty, as he thought, he obtained permission to introduce "Mrs. McGinn," the hero's mother, endeavoring to sketch her as a sweet-faced old lady such as our own mothers might have been. The playwright enlarged upon this extraordinary privilege to introduce at the end of the last act, surreptitiously but successfully, a bevy of colleens made up of students for the "Saint Patrick's night dance at the home of the returned hero, Barney." They were habited in toggery borrowed from the nymphs of Laundry Hall, and danced like Comanches to the tune of a rasping fiddle until the curtain fell. It was on the evening of May 31, 1881, that "Barney's Promise" was first produced. Again we let the *Index* critic speak his mind:

"Never have we witnessed a better performance by amateurs than the acting last night of 'Barney's Promise; or, the Triumphs of a Dutiful Son.' When a person expects a great deal from an entertainment, it is hard for the performers to come up to his preconceived

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idea of what they should do. But we anticipated wonders from the evening's entertainment last night when we seated ourselves in the Junior's Hall, and we confess that even our most fastidious notions were surpassed. The playing of each and every one of the corps of actors was superb. The play itself is a fine production and is especially adapted for college life and college histrionics."

The *Index* critic, whose liver, if not his judgment, had become normal by this time, said many other nice things about the play and the players, all of which helped to encourage further productions. The practice thus resumed of writing original dramas, comedies, farces for our boys, was kept up without interruption for the greater part of twenty years, during which time Father Grace produced nearly as many plays of his own before our college audiences.

On October 22, 1887, a Shakespearian society called the P. V. K., in honor of Father Patrick Vincent Kavanagh, then President, was organized by members of the two rhetoric classes. Its main object was the study and public rendition of Shakespearian plays, although, as a successor to the P. D. A., the society made ample provision for lighter exhibitions between times. The charter officers were:

Censor, Rev. L. A. Grace, C. M.; president, Lawrence O. Murray; vice-president, John V. Gallagher; treasurer, William P. Bradley; recording secretary, James E. Daly; corresponding secretary, James P. O'Brien; librarians, James M. Murphy, John V. Byrne; business committee, John J. Cannan, Edward D. Whitehead, Thomas J. Burke; scenic artist, John C. Brown.

In the second term J. V. Gallagher was president, Thomas F. Moran, vice-president; Matt J. Dwyer, treasurer; Robert B. Condon, recording secretary; J. M. Murphy, corresponding secretary. The rhetoric classes were large enough, as a rule, to enable the censor to select from them the cast for the numerous plays which the society produced during the ten or twelve years that it remained in existence.

With the introduction of that milder policy in discipline, which allowed the actors to play before a "mixed assemblage," came an inevitable boom in dramatics. During all the time that Father Grace had been grinding out plays for his thespians he never had any but a "stag party" before the footlights, or behind them, except in the solitary instance mentioned. "Faymales," even the most pious and retiring, such as our laundry girls, were excluded from our audiences by orders which brooked no interference. It was hard work, at times, to recruit a cast of actors from the study hall just to play to their own kind, but as soon as the gates were let down it was difficult

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to select, say, a dozen characters from over one hundred applicants. Gradually the lines distinguishing the dramatic from the purely literary society were obliterated, new organizations sprang up, independent casts were selected for special purposes, until a distinctively dramatic association like the P. V. K.'s found itself purely supernumerary.

J. J. V. T. C. C.

The newest organization to enter the dramatic field, but only as a side issue, is the one whose alphabetical title when expanded is found to mean the "John Joseph Vincent Talley Crescent Club." It is named after the popular and lamented Prefect, who died here so suddenly March 27, 1898, and whose short term as head of the boys' department impressed itself most favorably on the occupants of the study hall of that year.

The existence of this six-lettered concern is to many an exponent of the radical departure which has been made in college discipline at Niagara within the past twelve years. The members as such haven't a book in their library, and no library for any books, except those "according to Hoyle." They have a piano, but no study desks; pens and pencils gave way to cues and "pointers"; reading tables to billiards, pool, and shuffle tables. The air within is redolent, not of honey from the hive of study, but of Chonchas, Perfectos, Puritanos, Clays (of both species), more or less genuine and soothing.

Let us copy the orotund announcement printed in our latest catalogue anent this society. "The senior students of the Collegiate Department are alone eligible to membership in this society. Its object is to promote the social intercourse of its members and furnish congenial recreation. Games, such as chess, billiards, and checkers, are allowed, and for those who have the requisite permission, moderate indulgence in the smoking habit is legitimatized. The Prefect of Discipline has direct supervision of the affairs of this organization."

The chief end, then, of the club is the amusement of its members. Games such as are found in social gatherings throughout our various parishes are permitted to those who belong to the organization, while smoking may be indulged in by those who are of age or have the requisite permission from parents or guardians. It is this latter concession which may appear radical and questionable to some of our "old timers," whether professors or students, leading them to doubt, if not condemn, the wisdom of this new departure. But let us put our heads together and try to reason it out.

Most of us can recall how Prefects worried themselves into insom-

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nia because the use of tobacco, though prohibited, could not be eliminated by any process then or since known to the guardians of the study hall. It will not shock propriety or the unities of composition if we digress here a bit to study one phase of "cussedness" common to boys whether they be "day-dodgers" living in the bosom of Abraham at home, or quartered at an institution like our own. Stealing a smoke was one of the most hazardous, and yet one of the most frequent, experiences that the average study hall boy of "auld lang syne" can now recall. During our sojourn at Niagara some of us have seen three presidents and about twenty prefects banded together (as brethren dwelling in unity ought to be) for the maintenance of college discipline, and have known them to triumph in every instance except that of suppressing the use of tobacco. Every student under Father "P. V.," whether as Prefect or President, will remember how intolerant he was of any violation of the rule which excluded the seductive weed from the inmates of the study hall. And yet what student of those days can forget how "twinkling stars" would shine out here and there through the apertures of those long, white "boat houses" bordering the college lake as soon as supper or night prayers were over and the "dusky shades of even" served as a protection to the lad who was bold enough to "light up"?

Sometimes the "houses were raided," and culprits were haled before the dreaded Faculty, but the temptation to steal a smoke seemed to increase with the danger attending the practice. Even when permission to go to town was denied to the boys, and a "tobacco famine" threatened the entire colony from consequent lack of supplies, boyish ingenuity would plan something hazardous and succeed in forcing the blockade. A surreptitious feast was sure to follow; the "boat houses" would again be haunted by "fireflies"; "Mahoney's Hall," under "Brigham's" tailor shop, would be fumigated (and it needed it); "Cheeser's Alley" would be redolent of "Durham"; the play hall would have a suspicious odor of burnt paper; the thumbs and forefingers of those in the writing class would be yellowed (but not with age), and so, although the Prefect's "Black Litany" grew larger than the Litany of the Saints, the "pernicious habit" was not suppressed.

It is manifest by this time to our readers that a further detail of societies having much the same aim as those preceding will prove a wearisome repetition. Most of those omitted in our enumeration were only short-lived, although while they lasted they proved very serviceable to those for whose benefit they were primarily instituted.

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Large as our book is, our space is limited, and many subjects of general interest remain to be treated before we can say Amen to our work.

N. C. A.

One organization which has existed for nearly forty years at Niagara, and which has furnished most abundant entertainment in that time, is the Niagara Cecilian Association, founded November 24, 1867. This date, however, does not mark the time when brass band and orchestra were first introduced among our students, for a musical association had existed here almost from the beginning. Indeed, on the date just given, it was only the assumption of a new title, that of "The Niagara Cecilian Association," and not really the founding of a new society which took place. To quote from the house records: "This evening Rev. J. Anen formally resigned his office as president of the Musical Association. Rev. J. Landry was duly chosen to replace him. Rev. J. Brennan was elected vice-president; and Mr. Daly, secretary. The band, by motion of J. V. Brennan, assumed the title of 'The Niagara Cecilian Association.'"

Band and orchestra figure in the programme for the famous Saint Patrick's Day Celebration of 1867, when the great Professor Kypta was musical director. The records for November, 1866, tell us that on the evening of All Saints' Day there was a "shindig" after supper in the refectory, when the seminary orchestra, under Prof. Kypta, gave its first public entertainment.

That our younger generations may know what love our boys of the olden time had for music, and what opportunities they possessed for excelling in that bewitching art, we quote from the obituary notice on Prof. Kypta, published in the *Index*, April 1, 1899:

"His old, well-remembered, well-filled, black-covered band-books were sacredly and jealously preserved for years after his departure, and the music rendered by the 'Jobbers' Band'—the title that Mr. Kypta's former pupils bestowed upon themselves — oft awoke the old-time echoes, and was a frequent and welcome feature of entertainments at the college. Among the selections that ever found favor and demand, wheresoever or whensoever rendered, there may be mentioned, in passing, the 'Humming Bird Quickstep, or, Old '84,' as it was called, the 'Lucia Polka,' 'Cataract Mazourka,' 'Coronation March,' 'At the Foot of Vesuvius,' 'Grand Duchess,' 'Goat Island,' 'Picnic March,' and one especially loved by all the students, viz., 'Father Rice's Birthday March,' which, when played on that recorded anniversary before the official door of the revered Presi-

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dent's room — still in the same old place, and played, too, before the tintinnabulations of the morning call for classes had time to get in their melodious (?) reverberations, always meant the end of that day's studies before they began.

"Could one of those glossy old band-books be found, its every page would note the achievements of Mr. Kypta and every strain would speak an eulogium more forcibly than cold-typed imprint of sympathy and reverence, sincere and heartfelt withal. His orchestral ventures were no less successful and enduring than the performance of his band. It will be remembered with what enthusiasm the celebrated 'Anvil Chorus'— then in the hey-day of its popularity and novelty — with its blacksmithian retinue, was received, while the unique and uproarious 'Railroad Quickstep,' with its grand finale — the tumultuous smash-up, and the fiery aux Enfers were representative specimens of Mr. Kypta's talent and powers of the descriptive. His orchestrations of selections from well-known operas such as 'Martha,' 'Faust,' 'The Caliph of Bagdad,' the 'Bohemian Girl,' 'Norma,' 'Robert Le Diable,' and many others, give evidence of the far-reaching scope of the harmonies of thought in 'that soul of music fled.' The musical burletta of 'The Rival Bands'— his own extravaganza — may here be mentioned as one of the particular exhibitions of his love for exciting, amusing, and unexpected situations, that never failed to draw the house; nor was any entertainment complete that did not bring Mr. Kypta himself out conspicuously in encored violin-varieties."

In our earliest catalogue extant, that of 1868-1869, we find this announcement:

"This association was organized with the approbation of the President. Its two-fold aim is, firstly, to acquire a thorough knowledge of music; secondly, to grace and enliven by its performances every public exhibition connected with the institution.

Brass Band — President, Rev. J. T. Landry, C. M.; first cornets, Thomas H. Hughes, James J. Ryan; first soprano, James J. Durkin; Joseph O'Niell; second soprano, William Brown; third soprano, M. E. Newman; first alto, Rev. J. T. Landry, Matthew A. Taylor; second alto, Michael Tiernan; third alto, James Lee; first tenor, Augustus Hennessey; second tenor, William Murphy; baritone, F. B. Hannigan; first bass, George Dunbar, Ed. J. Wall; second bass, Michael Malone; tenor drum, John J. Hanlon; bass drum, T. Smith; cymbals, Thomas Ryan.

Orchestra — First violin, James J. Ryan, F. B. Hannigan;

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second violin, M. Taylor, James Lee, Thomas Moran; third violin, William Brown, Thomas Ryan, M. Tiernan; double bass, Ed. J. Wall; flute, Rev. J. T. Landry, William Murphy; first cornet, Thomas Hughes; second cornet, James J. Durkin; third cornet, J. O'Neill; trombone, Michael Malone; director, Prof. A. Kypta.

The following year C. J. Eckles, now Father Eckles of our Faculty, played first cornet in the band, and second cornet in the orchestra. In 1870, Richard Walters, now Father Walters of our Faculty, was first soprano in the band and second cornet in the orchestra. Later on, Father Walters became leader of band and orchestra.

The N. C. A. of to-day is made up of the following musicians, with J. Ernst Rieger, Mus. Doc., as their director:

BAND — First E flat cornets, Prof. J. Ernst Rieger, Harry Keegan; first B flat cornets, William O'Brien, Ernst Rieger, George Kelly, Leo O'Gorman, George Verrill; second B flat cornets, Frank Rehil, Joseph Ventri; B flat contraltos, Frank Murray, Alex. Gabriels, John Condon; solo E flat alto, Clarence Conway; second E flat alto, Luke Gallagher; baritone, William Quinlan, Herbert Altenberg; B flat tenor, Eugene Regan, Thomas McCarthy; first B flat bass, Matthew Quinn; E flat bass, Thomas Corcoran; slide trombone, Henry Grady; double B flat bass, John McCreary; bass drum, Bernard Sullivan; snare drum, John Martin; cymbals, Edward Stanton.

ORCHESTRA — First violins, Ernst Rieger, John Martin, Herbert Altenberg, George Verrill, John Murphy; second violins, William Kelleher, James McDermott; mandolin, George Kelly; viola, Leo O'Gorman; bass viol, Louis Sheehan; flute, Rev. Mr. Flynn; clarionette, Prof. J. Ernst Rieger; first cornet, Francis Dehlinger; second cornet, William O'Brien; trombone, William Quinlan; drums, triangle, and traps, Thomas Keenan; piano, Harry Keegan.

The Niagara Harmonists, organized in 1860, whose object was "to enliven the social gatherings of the students with choice selections of vocal music, and promote in the Seminary a taste for music of the higher standard," really date from the beginning of our institution. We learn in a "Student's Recollections" that "Connolly, Chase, Tally, and Dunn formed a glee club, and used to render that pathetic song, 'The Three Black Crows,' with wondrous feeling and effect." The first society formed at the old Seminary for the entertainment of the students was a glee club. It bore a title, which has ever since been an honored one here, "The Niagara Harmonists." In the catalogue for 1868-1869 the members given are: F. B. Hannigan, soprano and director; Wm. K. Brown, alto; F. DeSales O'Connor, first

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tenor; James Connolly, second tenor; John P. McIncrow, second basso. Kindred societies, such as the Palestrina and the Niagara Musical Associations with the Philharmonic Glee Club, appeared later on, all having for their general object the purpose maintained so long by the Harmonists.

The latest organizations for the promotion of singing are those of the Junior Glee Club, formed early in the first session of this year, and the Seminarians' Glee Club, established only a few months ago. The members of the former society were a most pleasant surprise to the household when they made their first appearance on our local stage. Their songs, the quality of their voices, and their evolutions in a novel species of drill, won them instant favor, which has abided through all their subsequent performances. Besides rendering vocal music, they have among themselves an orchestra, which embraces some of the best musicians in the lower house. Their officers and members are:

Glee Club — Censor, Rev. J. J. Maher, C. M.; honorary censor, Rev. J. J. Corcoran, C. M.; president, William P. Fitzgerald; vice-president, William D. O'Brien; recording secretary, William B. Quinlan; treasurer, Michael O'Neil; property man, Leo O'Gorman; assistant property man, Ernst J. Rieger, Jr.; business committee, Bernard Sullivan, Edward Stanton; first tenors, Michael O'Neil, Thomas Phelan, Leo Liddane, Edward Stanton; second tenors, Bernard Sullivan, William A. O'Rourke, Emil Fix, John Martin; first bass, William D. O'Brien, Louis Sheehan, William B. Quinlan, Cyrol Emory; second bass, Thomas Corcoran, George Kelly, Herbert Altenberg; mandolinists, Leo O'Gorman, William D. O'Brien, George Kelly; violinists, H. Altenberg, J. Martin, J. E. Rieger, Jr.; pianists, William B. Quinlan, Harry Keegan, Louis Sheehan; recitationist and reader, Leo B. Liddane, William A. O'Rourke.

Orchestra — Director, Rev. J. J. Corcoran, C. M.; William D. O'Brien, first cornet; William B. Quinlan, trombone; John Martin, first violin; E. J. Rieger, first violin; H. Altenberg, second violin; G. Kelly, mandolin; Leo O'Gorman, viola; Louis Sheehan, bass violin; H. Keegan, pianist.

The Seminarians' Glee Club, attention to which has already been called in our notice on Father Walsh of the present Faculty, is the successor of the "Niagara Harmonists," for it is as a senior organization that these sweet singers appear for the last time in our catalogue.

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Censor, Rev. E. J. Walsh, C. M.; president and director, Mr. H. J. Gerlach; vice-president, Mr. S. A. Greeley; secretary and treasurer, Mr. F. D. Dehlinger; pianist, Mr. M. L. Nelis; first tenor, Messrs. J. J. McGrath, T. B. Brady, H. J. Gerlach, William Rooney; second tenor, Rev. E. J. Walsh, C. M.; Messrs. T. H. Harrigan, W. P. Cunningham, F. Coughlan, F. J. Hunt, G. V. Callahan, E. T. Reilly, E. B. McNally, C. Kimmons; first bass, Messrs. T. P. Burns, J. J. Keane, J. W. Peel, M. J. Tobin, J. J. Cashman; second bass, Messrs. S. A. Greeley, F. D. Dehlinger, L. B. Martin, M. L. Nelis.

ATHLETICS

To the funny man who writes jokes for a living, college sports are a sort of a windfall, since they help him to earn his wages when other subjects fail. And often, too, the "college sport" has given ample justification for the witticisms launched against him as one who appears under false pretenses, abiding at an institution of learning, but scorning books for more agreeable pastimes. No college deserving the name will put brawn ahead of brain, or foster book learning to the disregard of physical development. Educators are not as mossbacked as they are painted by the funny man, neither are students, as a class, as foolish in wasting their study time as the witty paragrapher makes them out to be.

Niagara, like all other colleges, feeling that the taxed brain must be rested, that the physical man must be developed unless her students are to shrivel into intellectual coffins, has always provided them with abundant amusements, more or less athletic, throughout the scholastic year. Nor has this been as easy as might at first sight appear, since different classes of students had to be considered in arranging the different series of amusements. We have had fellows whose strength of body reminded one of draught horses, and fellows whose physical weakness caused them to cough between commas while reciting an *Ave Maria*. Each of these classes had to have its suitable recreation, with ample provision for that middle class whose members may be strong enough, but who are not hazardous enough, to indulge in brisk encounter. Football, baseball, handball, lacrosse, lawn tennis, croquet, basket ball, bowling, quoits, "shinny," hockey, have been popular among our students more or less since the foundation of our institution. Billiards, chess, pool, parlor whist, and corner grocery checkers have always had their devotees among such of our students as are inclined to quiet amusements of an intellectual nature.

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Athletics, however, in the sterner sense, as the art of training the physical man, seems to spurn all but vigorous efforts such as are made on the "gridiron," the "diamond," the track, or among the equipments of a gymnasium. Depletion of surplus flesh, hardening of muscles, suppleness of body, clearness of eye, cool and quick discernment, are among the results which experienced athletes assure us will certainly follow a systematic course of training in this school of physical culture. Such a school Niagara has possessed quite from the first days of her existence, although the furnishings may not have been of rosewood or mahogany. As a preliminary, however, to healthy development she has a monopoly of the finest climate in the Empire State. Possessing an elevation of 650 feet above sea level, her air is clear and vigorous without any of that humid admixture which exhausts in warm weather while it breeds catarrhal conditions in the winter months.

Strangers erroneously suppose that our proximity to the Cataract causes a dampness in our locality, but the truth is that we are not so proximate, for the Cataract is four miles above us on the Niagara River. Our situation on the banks of the headlong stream just mentioned is a peculiar advantage and protection from undue humidity, because the gorge, from its great depth and narrowness, serves as a funnel, sucking fogs and, not infrequently, threatening rain storms outward to Lake Ontario. The hygienic conditions, therefore, surrounding us render indulgence in athletic sports unusually pleasant for the participants as well as for those who assemble as spectators. The winter months especially are characterized by that bracing quality of air which makes outdoor sports most health-giving, so that it is no wonder if football, for instance, has its eager followers as soon as the first sign of Niagara crispness is noticed in our atmosphere.

The Athletic Society, as it exists to-day, has been brought to a high state of efficiency mainly through the efforts of Father Maher. Its several departments, baseball, football, hockey, made most gratifying records during the scholastic year just finished. The erection of our gymnasium, so near completion that its doors will be thrown open next September, when our autumn term begins, acted as a stimulus to those athletically engaged, as if they wished to show that they appreciated the efforts of the Faculty to provide our students with the best building of its kind in the State of New York.

Twenty-three games were played by our Representative Baseball Club, more than half of them away from home, during a two-weeks'

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trip through extensive territory. Fourteen victories were won by the players whose names and averages are here recorded. One of the clubs defeated was that of Rochester, Eastern League:

Players	Games Played	Batting Ave.
Donnelly,	23	311
Keenan, R.,	23	256
McCarthy,	23	255
Dwyer,	23	261
O'Rourke,	17	196
Moran,	18	269
Farrell,	22	281
Keenan, T.,	7	315
Yates,	10	147
Doyle,	23	176
Shea,	14	192
Walsh,	3	125

PITCHERS' RECORD

	Won	Lost
Moran,	7	4
Yates,	6	3
Farrell,	1	2

Yet, proficient as our athletes of 1905-'06 have proved themselves to be, they are far from underrating their student predecessors on the college campus. The files of long ago have been kept; champion records on track, or gridiron, or diamond, have been handed down from one year to another, so that it would be folly for the present members to persuade themselves that athletic sports of a championship character began and ended with this scholastic year. The reverend censors having charge of our athletic association are too conversant with Niagara history not to realize and teach the members of each succeeding year that wholesome lesson in modesty contained in the well-known words: "*Vixerunt fortes ante Agamemnon.*"

And as we have touched upon this point, which may be construed by some of our readers as a plea for the "glorious past," may we not likewise deprecate the practice, sometimes in vogue, of insinuating that nothing good "can come out of Nazareth" (since we left it). The alumnus who is always appealing to what conditions were in his time as an infallible rule for deciding what they ought to be at every other time, unconsciously, perhaps, but truly "throws cold water" on every attempt at improvement. As a rule, Niagara's alumni are too broad minded to believe that our conquests in the domain of athletics, or any other domain, began and ended with their comparatively brief experience at our institution. Now and again, however, disparagement of the present, for the useless purpose of exalting the past, is indulged in by some *laudator tem-*

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poris acti, who unwittingly joins the ranks of Brere Jasper's clients in their denial of the heliocentric theory.

That the world of sport has moved, and moved most rapidly here, as elsewhere, even within the past ten years, is evident from our athletic records in the domain, for instance, of football, baseball, basket ball, and hockey. These games, with the exception of the third, and a change of name for the fourth from hockey to "shinny," were played at Niagara quite from the day that our institution was founded. And although baseball of forty years ago was crude in its points compared to the development of the game as it is played to-day by our representatives, athletic development was as pronounced then as it is now, if not more so. One of the earliest accounts that we can now secure, that of a game between the "Mohawks" and the "Excelsiors," thirty-five years ago, shows what interest was then taken by our students in the national sport:

BASEBALL MATCH BETWEEN THE MOHAWKS AND EXCELSIORS

"The members of the above named organizations entered into a agreement to play a series of match games of baseball to decide the question of superiority. The agreement states that the club which shall win three out of five match games shall be awarded the palm of excellence. On Wednesday, the 26th inst. (April, 1871), the first game in the series was played, and resulted in a handsome victory for the Mohawk B. B. C. They outplayed their opponents at all points and deserved the success which they achieved. Of the members of the Excelsior nine Messrs. Burns, Lynch, McAuliffe, and O'Mahoney were particularly remarkable for careful playing, Burns especially making some brilliant displays. Of the Mohawk players, Messrs. Durkin, Mooney, Mallen, Antill, Devine, and Donnelly distinguished themselves by their efficiency; Mallen by securing four difficult fly balls, and Mooney by leading his side in the score. Mr. James J. Ryan of the Niagara B. B. C. filled the position of umpire to the satisfaction of both parties. Messrs. Long and Bampfield acted as scorers. The following is the score:

MOHAWKS	O	R
Durkin, c	4	3
Mooney, c f	2	5
Mallen, l f	3	3
J. Reilly, r f	4	3
Devine, 3 b	2	4
Haffen, s s	3	2
Antill, p	3	3
Hanlon, 1 b	3	3
Donnelly, 2 b	3	1
	27	27

EXCELSIORS	O	R
Burns, 2 b	1	4
Carroll, p	4	2
Gleason, 1 b	5	1
Hart, l f	3	3
O'Mahoney, 3 b	3	1
Hagerty, c f	4	1
Lynch, s s	2	2
Growney, r f	2	1
McAuliffe, c	3	1
	27	16

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The phraseology is simple and dignified compared to the baseball lingo of the present, when even a "well-read Englishman" needs an interpreter to decipher his own language. The man who made the most runs is lauded, while the one who made the most hits goes by without mention. Philosophers on baseball tell us that it is the hits which count, yet posterity has a way of remembering only the runs. The "sacrifice hit" does not appear in the diagram of those days; neither do "bases on balls," or some other technical points now indispensable to a tabulated score. The "Mohawk" who made five runs had no idea of sacrificing anything except, perhaps, the ball itself as he pounded it for four bases, or as many of them as he could encompass while the greater part of the opposing nine went "leather hunting" for the sphere somewhere near Lewiston.

THE SACRIFICE HIT

I've heard of libations from golden cups offer'd,
Of bullocks and lambkins all hung on the spit,
That some stony god might inhale the sweet odor,
But where did I read of a sacrifice hit?

The lines of poor Virgil are fragrant with incense,
Each book has its altars, its victims, all fit
For gods of the first class — but tell me, ye sages,
What poet has served up a sacrifice hit?

It's ruby red wine for the rosy-faced Bacchus,
It's nectar and honey for gods great and small,
With laurel leaves, garlands, and all the et ceteras,
But never a sacrifice hit I recall.

Poor Tacitus even, with all his conundrums,
Had fancy enough to insert a rare bit
Of poesy in his many dry chapters,
One thing he forgot — 'twas the sacrifice hit.

I've read of Apollo and Venus, Minerva,
Of Saturn and Jupiter, Juno, and Mars,
Each sipping sweet nectar, while far, far below them,
Poor mortals sent sacrifice smoke to the stars.

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But never till now have I read how our "Danny,"
With "Roger" on third, would "fan wind." a bit,
Then "bang out the sphere" to the "short-center garden,"
And bring Roger "home" on a sacrifice hit.

Of course, our "old-timers" will admit that the science of base-ball has advanced far beyond what it was in their day, but they will not admit that we of the present have more "fun" at a game than they used to have, nor would it be right for us to decide against them. That there was abundant spirit between rival teams, and that something very close to bad blood appeared at times, or would have appeared except for the prefects, can be gleaned from various accounts of games as given in the *Index Niagarensis*.

The champion club, as late as June, 1871, was the "Niagaras," of which the paper just mentioned says:

"The Niagara B. B. C. is in splendid order for the season. Captain Ryan has a nine who recognize no superiors outside of the professionals. When the games between the Excelsiors and Mohawks shall have been played the decision of the question of 1871's championship will be reached by a contest between either of the above mentioned clubs and the present champions."

"As a matter of interest," says the *Index Niagarensis* for June 1, 1871, "we present the height and weight of each of the champion nine." Believing that what was of interest in this respect to our students in 1871 will prove of interest to our students of the present, we copy the table as given:

	ft.	in.	lbs.
Jas. J. Ryan, captain and pitcher,	5	11	153
James Collins, catcher,	5	9	166
James Flaherty, 1b,	5	7	152
Thomas Hart, 2b,	5	8	140
Phil. J. Kenny, 3b,	5	9	145
John Long, ss,	5	6	127
Thomas Cullen, lf,	5	7	136
Matt. Taylor, cf,	5	9	169
Denny Sherlock, rf,	5	7	193

"Jim Ryan is the tallest man in the club, Denny Sherlock is the heaviest. Denny is the only person now in the organization who was one of the charter members. His present flourishing condition gives promise of his ability to outlive any of his confreres." This hopeful prophecy was not fulfilled, for Denny Sherlock was about the first to die, from an illness brought on, it was said, through having been struck in the side by a batted ball.

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We admit that we have suddenly caught the baseball fever, and must see how the series ended between the Mohawks and the Excelsiors. The second game was played on June 3d, Father Rice's birthday, when Niagara used to give itself up to festivity in honor of its Superior. The band was out to serenade Father Rice, and then kept out the greater part of the day, with no small share of the evening, enlivening the locality with music of a most choice and well rendered kind. The second game resulted in victory for the Excelsiors by a score of 38 to 34. The third game, played a few days later, was won likewise by the Excelsiors, the score being 32 to 29. A fourth game was played, possibly because the Mohawk "fans," as we would call them now, felt that the narrow margin of four runs in the second encounter and three runs in the third would be gloriously overcome if their favorites had only one more show. The desired opportunity was granted, and proved most disastrous to the Mohawks, for they were beaten this time by twenty-four runs, the score standing 56 to 32!

It became the bounden duty of the champion Niagaras to curb the proud spirit of the Excelsiors, who stood in relation to the former as our Reserves stand to our Representatives. The Niagaras endeavored to administer the proper castigation, but somehow the Excelsiors were so insubordinate that when the final game of the series was over the "champions" lay cold and stiff upon the field.

To be sure, the Niagaras trounced the Excelsiors in the opening game by the fat score of 54 to 39, but, having lost the rest of the series, they hauled down their pennant after it had floated on our breezes since the autumn of 1869. It was in this year that the lordly Mont Eagles were humbled in the dust of defeat by the plucky Niagaras, after having been the "only real thing" on the baseball diamond for several years. It is related that the Mont Eagles, when challenged by the Niagaras, said to the latter: "Go forth into the arena of real strife, procure a reputation for your motley gathering; present your credentials of victories to our committee, and then, if we have no other engagements on hand, we may condescend to toy with you awhile on our baseball preserves." The Niagaras went forth to the President's rooms on the first corridor, and insisted as respectfully as possible, considering the slight which had been put on them by the "big fellows," that the Mont Eagles should be forced to accept the Niagaras' challenge under penalty of forfeiting the title of champions. Father Rice agreed with the new pennant hunters, and so it happened that the great

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Mont Eagles were so badly plucked by their opponents that when the series was over the "Eagles" looked like a flock of Job's turkeys, with all their fine feathers in the head-dress of the young Niagara Braves.

The officers of the Mont Eagle organization in the spring of 1870 (we have not been able to get an earlier list) were:

J. F. Quinn, president; J. P. Dullard, vice-president; P. F. Keating, recording and corresponding secretary; T. Preston, treasurer; J. F. Lee, captain.

Our boys used to go out to play games in those days, as they go now, though, perhaps, not so far as our clubs have been accustomed to travel in the past few years. Once when they played the Niagaras of Buffalo, in that city, they were so badly trounced by the forerunners of the Bisons that no mention of the score was made until long after the baseball season had merged into that of gridiron sport. Not a few times, however, our players gave some of the Eastern League clubs plenty to do to win, while once before this year our Reps. defeated the Rochesters on our college grounds.

Football has always been a favorite sport at Niagara. Before the present method was introduced of having a string of numbers, half-backs, quarter-backs, and broken-backs as parts of the game, our lads used to refresh themselves most heartily by matching themselves, for instance, against the Tuscarora braves from the Reservation. It was the event of the football season to get the dusky kickers on our campus, lined up against our collegians, and watch them speeding around our ten acre lot, "chasing a bag of wind." Their agility was often rewarded with victory under the old style of playing, but they could do little or nothing with our lads when the present mode was introduced, and so it happened that a picturesque element in our field sports gradually disappeared, until now it is one of the rarest sights to find a Tuscarora buck presenting himself to compete with our college athletes.

Niagara boys of twenty-five years ago will recall the splendid lacrosse teams that were not afraid to invade Canada and bring back victory in their nets. If our athletes of the present will revive that game they may be certain of restoring a most exhilarating sport, which calls for all the requirements now exacted by the most popular college pastime.

The Rosebud Croquet Club, popular about the time that Oscar Wilde was preaching his gospel of æstheticism, afforded an aroma of exercise without the expense of exertion to its half dozen members.

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They wore rosebuds in their lapels, probably because they had no roses on their cheeks, but after our athletic Prefect of those days had coaxed these perfumed darlings, in a persuasive manner all his own, to take up the invigorating game of lacrosse, we hear no more of the other alleged game with its effeminate poses and affectations. Half of the sextette, to show that they had muscle in reserve, adopted the exhilarating game of bean-bag, until the aforementioned Prefect sowed the beans, bag and all, in a plot of ground back of "Paddy's" shanty. The other half joined the Geoponics, but were soon discharged, because they insisted in carrying water in tea cups, instead of sprinkling pots, to the thirsty flowers in charge of that healthful organization. Historical justice, however, requires the statement that one of the "Rosebuds," won over by the Prefect after much vigorous persuasion, tried his alabaster fists at catching a baseball, found out that he could do it without an apron, grew fond of the exercise, and eventually developed into one of the best catchers seen on our diamond in those days.

At last the printer has cried halt to our supply of copy for this Golden Jubilee volume. The Appendix, which we had been prepared to insert with its account of our local attractions, is superfluous, and must be omitted. We give thanks to God and to Our Lady of Angels that our task of recording the history of "Old Niagara" for the past fifty years has been brought to a successful issue.

THE END.

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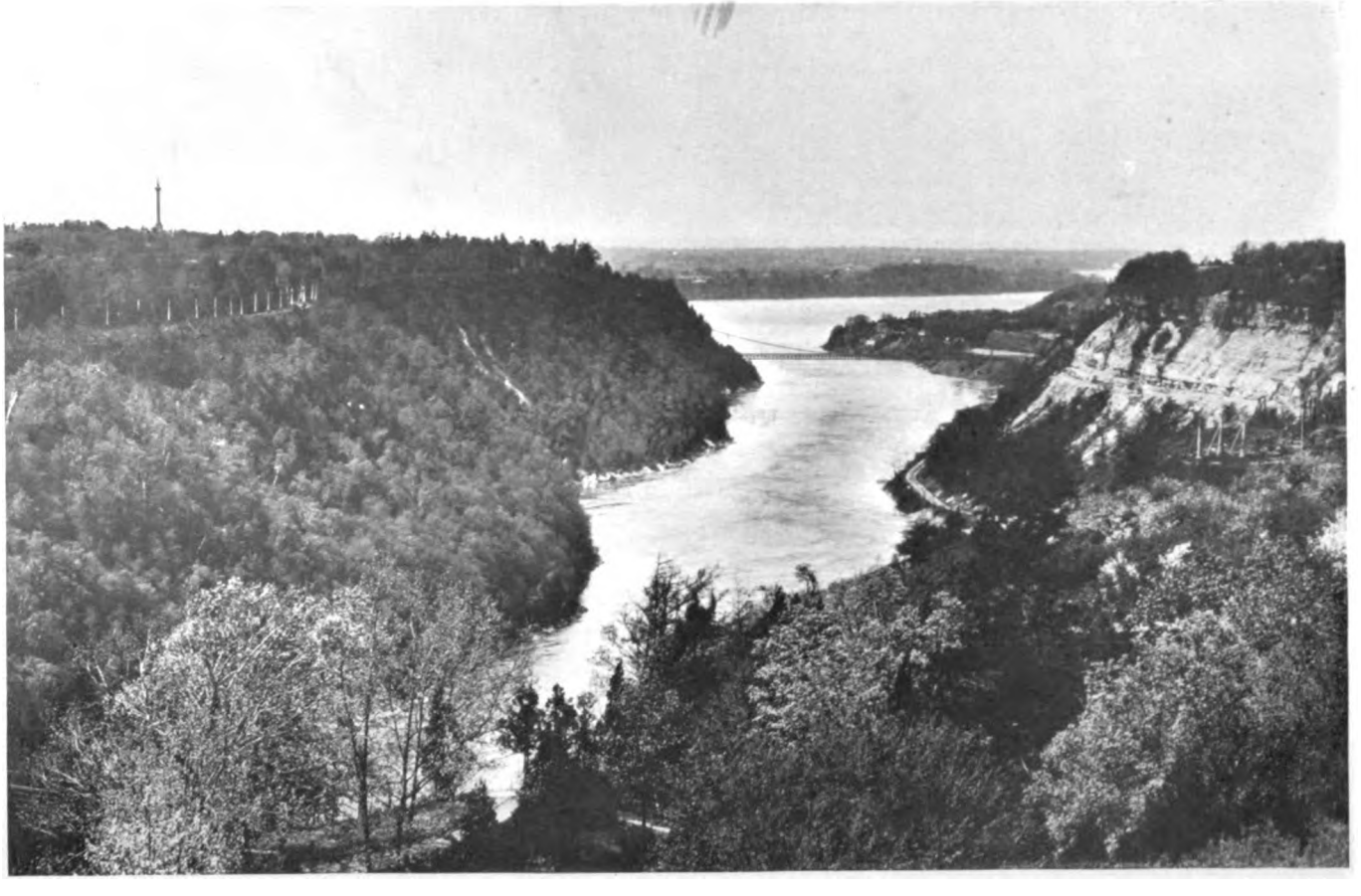

NORTH VIEW OF NIAGARA RIVER
Taken from Cupola

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"OLD NIAGARA"

This is our home, our college home
Though hard and strict she be,
The home of many a noble soul,
The shrine of purity.
We love her rocks and river
Where'er we chance to be.
Then hurrah for "Old Niagara"
And her lovely scenery;
Hurrah for "Old Niagara"
And her lovely scenery.

They tell us of her freezing clime,
Her hard and rugged soil,
Which hardly half repays the care
Of springtime's weary toil.
Yet happy are Niagara's boys,
Where'er they chance to be.
Then hurrah for "Old Niagara"
And her lovely scenery;
Hurrah for "Old Niagara"
And her lovely scenery.

Others may boast of a fairer clime,
Which may be passing fair,
With southern warmth and sunny clime
And fresh and balmy air.
But happy are Niagara's boys
Their college home to see:
Shout hurrah for "Old Niagara"
And her lovely scenery;
Hurrah for "Old Niagara"
And her lovely scenery.

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